

the
GREAT APOSTACY
C.F. Derstine



The
Great Apostasy

By

CLAYTON F. DERSTINE

Eureka, Ill.

THE GREAT APOSTASY

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The Great Apostasy

**Or Departing From God
And The Living Word**

By

CLAYTON F. DERSTINE

Eureka, Ill.

When the Enemy Shall Come in Like a Flood,
the Spirit of the Lord Shall Lift Up a
Standard Against Him. Isa. 59:19.

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INTRODUCTORY FOREWORD

"The Great Apostasy," or departure from God and His truth is foretold thruout the Bible; it is one of the sad repetitions of something man has done in every dispensation since Adam and Eve went away from God and hid.

When earth's first pair sinned God ended that age by expulsion from Eden. From thence we have a continued record of man's departure from God and His judgment on man until this present age. The flood, bondage in Egypt, exportation to Babylon, the worldwide dispersion of the Jew, destruction of his city and temple, and the collapse of four large Gentile world empires—Babylon, Media-Persia, Greece, and Rome. We view with sadness the wrecks of the ages, and say man always is bent on departing from God.

We wrote and compiled this book with many a heart pang. We have wept over Satan's work and the fact that man leaves God's safe harbor. We have thru much travel, observation, and wide reading noted the great apostasy in the world. We add this book with its message of warning to a sphere in which God has put us, to open eyes and to keep others from this maelstrom of destruction. May the Spirit of God that warns of this apostasy use this book for the purpose for which it was written.

The vehement character of this book is caused by the colossal crimes of a Christless religion.

We will not minimize the heinous crime of adultery; but God speaks thru His word eighteen times of Jehoshaphat's religious crimes, and once of David's sin. What is the root cause of that catalog of devilishness in the book of Romans, chapter one? It is changing God's truth into a lie, till God gives man up to all manner of sin.

What made God order Jehoiakim to be "buried as an ass"—his unburied body to waste away by day and night? It was his pen-knife job of cutting out of the Scriptures that which did not suit his fancy. God has warned men thruout the Bible of the sin of adding to or taking from the Scripture.

This book may to the superficial readers seem to be opposed to the acquiring of knowledge and the varied courses of education for different vocations in life. This is a mistake.

We are not putting ignorance on the pedestal, but we believe that many wise men are not called, and that the world in its wisdom knows not God according to the Word. We are not blind to the great benefits derived thru Christian education, and the many schools which not only develop mental powers but save souls. The crime we charge many wise men with in this book is in changing the truth of God into lies and error, professing themselves to be wise. The charge against many schools is that they produce sceptics

while making them more efficient in many other ways. This paragraph exempts every school that rings true to the Word of God.

Since this book was written to mark out the paths men travel as they depart from the truth, it may seem critical and not constructive. But we claim that he who reads the book as a whole will find the remedy and the better way on all points criticized.

The character of this book is like unto Christ's scathing denunciation of the Pharisees and their perversion of God's truth. We are not too pessimistic or morbid in our thinking to note with joy and satisfaction the fruitage of Christ's work throughout Christendom and the world during the last 1900 years. Our object is to put up "STOP, LOOK, and LISTEN" signs at the dangerous crossroads of departing from God. Bouquets are good things but not practical at railway crossings.

He who makes the Word of God of none effect is in league with Satan. He who makes the Cross of Christ of none effect does more harm than he would were he to pluck the sun from his sphere and freeze us all.

He that robs men of their faith in the Bible is worse than a murderer; the former damns the soul; the latter kills the body.

He that dopes the Bread of Life till it loses its nutrition is worse than Judas Iscariot who betrayed God's own Son with a kiss.

He that destroys the only Life Boat man has is a soul-murderer.

This book is not written to condemn the weak, faltering and untaught seeker of salvation and truth, but to keep men from them who would rob us of our only hope.

He that has become so degenerated that he cannot believe the Word of God most certainly should cease passing as a guide post to the Celestial City.

My optimism rests in the Gospel, and the acceptance of the truth as it is in Christ, and the simple adherence to the same till He comes as King over all the earth, utterly cleansing it then filling it with His knowledge and glory as the waters cover the sea. Lord, haste that day, is our prayer. "Even so, come, Lord Jesus."

Clayton F. Derstine.

PART I

THE GREAT APOSTASY

THE APOSTASY FORETOLD

THE APOSTASY ILLUSTRATED

THE SATANIC WORK OF APOSTASY

THE LORD'S CALL TO THE PEOPLE IN THE
MIDST

FINAL CULMINATION OF THE APOSTASY

THE SILVER LINING IN THE CLOUDS OF
APOSTASY

THE GREAT APOSTASY

The object of this division of the book is to make us feel keenly the need of heeding the warning thruout the Bible.

The story of the **White Sepulchre Ship** illustrates the attitude many take, who do not care to have their deadly doings brought before the Bible tribunal.

Paul's Journey and Shipwreck very aptly shows the course and failure of the professed Church, yet it inspiringly reveals what the true believer shall do in these perilous times.

The **Satanic Work of Apostasy** is printed out in detail, such as rejecting God's way of salvation, tampering with God's truth, rejecting what to them is unpalatable, making God a liar, heaping up teachers that God never sent, making great claims. "Thou sayest" is Christ's criticism, yet having withal such low standards of piety that the unconverted feel comfortable in the churches.

Another serious calamity is the rejecting of Holy Ghost leadership, organizing things to death, and finally locking out Jesus Christ and His truth so that His appeal is, "Behold, I stand at the door and knock."

There are five ways shown to counteract this Satanic work which we do well to take heed before reading the rest of the book.

THE APOSTASY FORETOLD

Thruout the Bible the note of warning is sounded on the danger of departing from the Word and the living God. We also see every age, from the expulsion from Eden, end in such departure. The Bible in unmistakable terms foretells the most terrible falling away yet known, prior to the Lord's second coming, and thruout the whole world its corruption and perversion are noticed. Yet, notwithstanding the declarations of God's Word and the very evident drift of our times, there are men who cry, "God's in heaven, all's well with the world." God says the very opposite. This blind and fatal optimism reminds us of the story of the ship White-Sepulchre.

The great ship White-Sepulchre prepares to put to sea. Her proposed passengers number a thousand, while her Manifest shows five million dollars worth of freight within her hold. The Agent, the Captain and the Chief Engineer are sitting together in the Captain's room the day before the sailing congratulating themselves on their good business and future prospects, when the Second Engineer hurriedly enters and says: "I beg your pardon, gentleman, but one of my greasers reports a cracked plate in one of the boilers of the star board battery and a serious break in the cylinder-head of the port engine, and believes that the machinery has been tampered with, and I suggest, Chief, that we make a thorough investigation

this afternoon and be able to report to the Captain the exact condition of the ship tonight."

The faces of the gentlemen addressed look somewhat disturbed, and the Agent quickly answers: "The trouble is, Engineer, if you start such an investigation there is no telling where it will end. Some months ago one of the officers reported a weak plate in the bottom and we delayed a day to take it out, but it was not so bad, and I suppose that there are many of them now in worse condition, but they have held in place for some years and I say let well enough alone, she's as sound as most ships." "I recall, too," the Chief Engineer broke in, "that there was a heap of noise taking out that plate and two or three proposed passengers heard it while looking over the ship and asked me about it, but I told them it wasn't much, only firemen scraping their shovels, but they looked incredulous, they did indeed, and they did not ship with us, but made some statements that hurt our sailing lists." "Just so," the Captain continued, "There are always some trouble hunters around who 'Listen in' and want to investigate and report, until a ship that is as good as the average would be forever tied up at the wharf. I tell you we have got her painted up, her name retouched with gilt and the best cooks engaged that ever ran out of the New York harbor. I know that the chief officer is a little liberal and inclined to take some pretty big risks, but the whole affair is good enough for me, and I say, Mr. Engineer, you keep your men shining up the

brass work and we will run the ship and put her nose into the land on the other side." With a coarse laugh the Agent and the Chief take their departure, while the Engineer returns to his work.

The next day amid the good-byes, the fluttering of handkerchiefs and the blowing of whistles, this same ship *White-Sepulchre*, looking as clean and shining as a maiden in a new frock, casts off her lines, turns to the open sea, tosses aside the small waves that with a warning look meet her, until in the hazy stretch of the low-hanging clouds she is lost to view.

A night—a day—and then, when the curtain of another evening is being drawn, the storm breaks and the white topped waves cry "Back, Back" as they beat her sides and pile themselves, without asking, upon her decks!

The Captain at the bridge grasps the rail and shouts to the quartermasters at the wheel, "Hold her steady," when the speaking tube calls him and he hears the Chief Engineer, with anything but laughter in his voice, say: "The port engine's gone bad, Sir." "What!" the Old Man answers, "If we lose our steerageway and get in the trough, a great God can't save us." The winds cheer and jeer while the S. O. S. call appears to reach only the ear of a God who has let loose His winds for destruction.

At last, at last, the sun peers over the boiling waters, but the great ship does not answer his morning call, only wreckage and dead bodies, and a lifeboat here and there with pale-faced women

and children and men reply to his coming with tears. Selah.

"Certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known."—Deut. 13:13.

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."—Heb. 3:12.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron."—I Tim. 4:1.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—II Tim. 4:3, 4.

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."—II Thes. 2:3.

"I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"—Luke 18:8.

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, un-

holy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."—II Tim. 3:1-5.

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrhah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked: (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds;) the Lord knoweth how to deliver the godly out of tempta-

tions, and to reserve the unjust unto the day of judgment to be punished: but chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity: the dumb ass speaking with man's voice forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is

overcome, of the same is he brought in bondage.”
—II Pet. 2:1-19.

“For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.....Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of

all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. And of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."—Jude 4, 8-25.

THE APOSTASY ILLUSTRATED

The apostasy is very aptly illustrated in Acts 27 by the wonderful account of the shipwreck in which Paul miraculously escaped.

The ship is a type of the professing church, which early contained both good and bad. Paul

and his companions are a picture of the true Le-lievers in the midst of a greater number of professors.

As the ship loosed from Crete, the winds were blowing. As the early Church began leaving the mooring for her age-long trip, Paul gave warnings as he saw the "every wind of doctrine" beating on the Church. Paul advised remaining at Fair Havens, which is near the city of Lasea. How like his parting message to Timothy, "Continue thou in the things thou hast learned and hast been assured of" (II Tim. 3:14). Paul's warnings were couched in language very different from that of some of the "sunshine prophets" of today. He speaks of perilous times, a great falling away, seducing spirits, doctrines of devils, and a corrupt laity heaping up teachers to suit their every lust. But his warnings were not heeded because the haven was not commodious. **The Way** likewise was too narrow for the professing Church, and **final shipwreck** is a certainty.

To hold the ship together they used helps, undergirding the ship, and let her drive. Valuable cargo was thrown overboard. Comment is hardly necessary. The Church of today is being undergirded. Helps are being used to keep it together when it ought to be sailing. Questionable methods are being used to keep it afloat in the maddening course of this twentieth century, God-forsaking age. Her power is gone because of disobedience to the Lord and His Word. Oh, that

she would return!—But Holy Writ foretells that she will not, as a whole do so.

What, then, is to be done?

The great mass, or the professing Church, he cannot save. It will be left behind when the Lord takes out the true Church. Its Great Tribulation judgment is "Babylon is fallen."

Then some, as today, try to climb out of the ship entirely, but this is impossible. Paul's word then was their salvation, and none perished because they heeded. Equally, and more so, the Lord's Word is true and the **gospel** still saves. Praise the Lord, we shall not finally be cast upon some island, but into the air to meet the Lord Jesus Christ.

THE SATANIC WORK OF APOSTASY

1. It denies the deity of Jesus Christ, making Him to be a mere man, thus robbing the world of a substitute who could die for another.

2. It despises the work of the cross. The fact of the cross is accepted as a beautiful picture of sacrificial living and dying, but it is not accepted as the only basis of salvation.

3. It denies the bodily presence of Christ in glory, and Christ, who is the Man that mediates between God and the believer, is not admitted into the glory. Our anchor, then, is not fastened to the throne.

4. It denies the Physical Resurrection of our

Lord. This is the foundation of the Christian religion. No wonder Satan attacks this truth.

5. It denies everlasting punishment. This is not a palatable truth for a popular new religion. Thus this awful fact is discarded.

6. It denies the visible return of Jesus Christ. They cry, "Where is the promise of his coming?" This truth is a menace to their own plans and schemes of world improvement, and a death blow to Satan's world system.

7. It rejects the doctrine of total depravity. For them to accept this nauseous truth would lower the dignity of man; yea, humble their pride. They would rather term it, "Pain of conscious imperfection."

8. It denies the miracles of the Bible. What man cannot do, they would level the Creator to, likewise. Their standard for Jesus Christ is man's accomplishments. Even the world came here by an evolutionary process—they say.

9. It has organized out the Holy Ghost. The press of the button, the noise of machinery, another convention, a new committee, the commands of men, the report in the papers—but where is the real power of much that is done in Christendom today?

10. It heaps up blind teachers. They shall turn their ears from the truth, yes, from the truth of doctrine and of practical separated Christian living. They want a Church and a minister to suit any lust, even to preach war in the name of

the Prince of Peace, and to discount, thru man's wisdom, unpopular and self-denying teachings.

11. It has a profession of godliness and a practice of godlessness. The Bible as a guidebook of true Christian living is trampled under foot. Self-denial is plainly unnoticeable. Selfish living and fleshly indulgence are rampant everywhere, as are lawlessness, pride, love of pleasure, boasting, headiness.

12. Jesus Christ is locked out. "Behold I stand at the door and knock," is not written to sinners outside the Church, but to sinners inside. Jesus Christ would not be accepted by many conferences of today as moderator or presiding elder. For those positions it takes the \$5,000 a year kind, more or less, D. D's of the Dumb Dog stripe, who lost their bark by running around with dogs who will be outside the gate according to Rev. 22: 15.

THE LORD'S CALL TO THE PEOPLE IN THE MIDST

1. Earnestly contend for the faith. This is the clarion call of the Spirit of God thru Jude. It has been called the F. O. D. S. (Faith Once for all Delivered to the Saints) Organization. A revival of Bible Study is needed. Jesus questioned whether at His coming He would find those who had faith or held and experienced the whole body of revealed truth.

2. Witness against error. Lift up your voice

as a trumpet. They will shout, "Pessimist," but that was undoubtedly Noah's label too, and Jesus Christ claimed that the world would have loved Him if He had not testified against it that its works were evil.

3. **Strengthen the things that remain.** Put your life and testimony alongside of divine truth. It pays! The Lord still notices faithful living and faithful testimony. Truth scattered still grows—the Word is still incorruptible seed.

4. **God's greatest call to separation.** It means that we must break with some ties—get away from corrupt men's tents. Some congregations are honeycombed with devilishness. We may have to break with some ministeriums. We may not be able to pull with everything that is called a Gospel chariot.

5. **Pray for bringing the King back.** Israel under Absalom had more liberty, but it was the liberty of sin, and sin always leaves wreckage. The world today, as in Christ's day, is beyond human redemption. It will take the King of kings to clean house, chain Satan, and institute His glorious reign. "Even so, come Lord Jesus!"

FINAL CULMINATION OF THE APOSTASY

1. **There will be Complete Corruption** after the "salt" has gone to meet the Lord in the air. It does not take a star gazer today to dream of a whole world upside down! Then with every

good man gone and Satan himself on the earth, a reign of terror and devilishness beyond description will surely result.

2. The Whole will be Leavened.

The Kingdom of Heaven—Professing Christendom.

Leaven—False Doctrine.

A Woman Took—Catholic Theologians and Others.

Hid—Satanic Secrecy.

Three Measures of Meal—Holy Doctrine of the Godhead.

Whole was Leavened—An Exact Picture of the time, as Jesus gives it.

Christ takes away the Bride and Babylon is left behind.

3. Satan will send a Masterpiece, the Anti-Christ. Presently the Antichrist forces, organizations, synagogues of Satan, and Satan's ministers of unrighteousness are uniting. They are all agreed that the doctrines of Christ are not for them. What an awful foreboding when a Satanic being shall head them all, that being worshipped by all the world, and there is a warfare waged against all that has the real stamp of Jesus Christ.

4. This awful apostasy awaits the judgment.

"And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness" (II Thes. 2:11, 12). Cf. vv. 1-10.

"For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (II Pet. 2:21).

"Behold, the Lord cometh with ten thousands of his saints. To execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them" (Jude 14, 15). Cf. vv. 11-13.

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:14-16). Cf. Rev. 17, 18.

THE SILVER LINING IN THE CLOUDS OF APOSTASY

The coming storm of judgment may strike this world sooner than we know. Noah at last went into the ark. Mercy's door eventually closed. Lot was finally led out of Sodom, and the program of fire and brimstone eventually did its terrible work. Jesus Christ will not always tarry. The coming Bridegroom may soon appear. The midnight cry is everywhere sounding. These are dreadful times—lawlessness and anarchy—the nations at each others' throats. Capital and labor know no mutual ground for settlement. The Church is in the war business. Vice is on the increase. The Church has lost her separation and testimony. There are about one million divorced persons in the United States alone.

Many colleges, universities, and other schools are flourishing hotbeds of infidelity and scepticism. There is no stopping place if we could take the lid off this whole world. It is the dark night of apostasy and godlessness that has been foretold. Yet it has its silver lining in its clouds.

On the throne sits the mighty God, who gave us the promise, "As I live, all the earth shall be filled with the glory of God." We expect it, and as the earthly makes us sick, we look upward toward the place from whence the King shall appear. He is verifying His promise, "Lo, I am with you,.....even to the end!" He has gracious-

ly set before the Philadelphia (last days) Church an open door of world-wide missionary service, which no man can shut. Let us all haste to the fields of true service, and keep a heavenly, up-looking attitude.

PART II

THE GREAT APOSTASY AS SEEN IN THE CHURCH

IS THE WORLD GETTING BETTER?

THE BIBLE VIEW OF THE CHURCH

MOCKERS AND BELIEVERS

LOST IN THE CHURCH

GRANDMA'S LAMENT

THE GOOD OLD HYMNS

THE COOK AND THE BOOK

CHAUTAUQUAS CROWDING OUT THE RE-
VIVALS

WHY THE "GREAT REVIVAL" HAS NOT
COME

THE GREAT APOSTASY AS SEEN IN THE CHURCH

This division of the book shows the departure from God in the Church assembly.

First, the article, **Is the World Getting Better?** shows that the Church has lost God's viewpoint; that the world is incurably evil. Christ says that because He testifies of the world, that its works are evil, therefore they hate Him.

The Bible View of the Church is brief, but it gives God's picture of the true Church assembly.

Mockers and Believers aptly depicts the attitude of professed Christian nations to the simplicity of the Gospel of Christ.

Lost in the Church is one of the saddest things possible.

The poem, **Grandma's Lament**, graphically describes how many pulpits have lost the real saving message.

The poem, **The Good Old Hymns**, indicates that many modern substitutes of vocal display do not satisfy the soul. It makes an appeal for real spiritual singing.

The Cook and the Book, is a scathing denunciation of evil methods adopted by many churches to entertain, amuse, and raise money.

Chautauquas Crowding out Revivals, is a timely article as that "good Lord and good Devil"

institution mixes good and bad, theatre and Church; leaves communities barren spiritually.

Why a Great Revival Has not Come, convincingly points out the necessity of coming back to the Church for real spiritual life and power. God help the Church to see herself as He knows her.

IS THE WORLD GETTING BETTER?

"In going about the country and doing, in my feeble measure, the work of an Evangelist, I am constantly coming in contact with people, and many of them are professed ministers of the Gospel—those who by their ecclesiastical titles and positions pose as expounders of the Word of God, who believe and proclaim that the world is getting better, that the Millennium—a thousand years of peace and blessing will be ushered in by the preaching of the Gospel, i. e., the tidings of God's grace and love will be sounded to earth's remotest bound, and that it will win its way in the hearts of men to the extent that earth's nations will be constrained to hate sin and love righteousness, so that finally holiness and equity will prevail universally. Thus the way will be paved by the reception of the Gospel of Christ for Christ Himself to come and be hailed and crowned as 'Prince of Peace,' and 'universal Lord,' and in confirmation of this 'The knowledge of the glory of the Lord shall cover the earth as the waters cover the sea,' is often quoted.

Some time ago, in a western city, a well known D. D., speaking to a crowded audience on 'World Advancement,' said,

'Would anyone dare rise in this audience and declare his ignorance by saying this world is getting worse?'

Recently, in one of the middle States, we heard a prominent divine elaborating on 'the progress of man,' and on the 'advancement of the Gospel,' exclaim,

'God is an optimist, Jesus Christ is an optimist, and I am an optimist.'

And thus in his optimism he looked for a converted world.

Another as a proof that the world was getting better, said, 'The young people in the — League alone could join hands and span the world.'

These ministers represent three different denominations, and of course are fair samples of hundreds. The first heralded his own ignorance of Scripture by declaring that the world was advancing in righteousness. The second was building his sunny superstructure of optimism on fancy and false hopes. While the third forgot to tell us how many in the — League were really saved —born of God.

I am sure our readers will agree that the proper way to settle a dispute in regard to the location of our country to another is by turning to the Map of the World. When sun, moon and stars are completely hidden in the depths of the inky

sky, the mid ocean mariner in order to get his bearings and know the direction to his desired haven must consult his chart and compass. A dozen men might guess on the weight of an ox, but the only way to settle the matter is to weigh the animal.

The Bible is the Divine Atlas of Three Worlds. It is a sure Chart, and a faultless Compass, and it weighs a man and his theories in just balances. To its pages then let us turn to get the Author's mind in regard to the subject under consideration. But in so doing we can by no means in a short paper consider all the Scriptures that bear on the subject. To do so in detail would be to write a large volume.

We will begin with Christ's own words in Matt. 24, which is part of His Discourse to His disciples on Mount Olives. It is His prophecy in regard to His coming to set up His kingdom in this world. In verse 21 He speaks of great tribulation, then He tells them that it will be so severe and terrible that there was nothing ever like it before or ever will be again. The carnage and slaughter will be so exterminating that unless these days should be shortened no flesh could be saved. Certainly in this there is nothing savoring of the thought of a converted world, but it speaks in thunder tones of the opposite. Then in verse 29 He speaks of the same unexampled period of woe, and in verse 30 He adds, Then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they

shall see the Son of Man coming in the clouds of heaven with power and great glory.'

If the world is converted when Christ comes, why do all the tribes of the earth mourn when they see Him coming back to reign? If they belonged to Him, instead of mourning, they would hail Him with raptures of delight. In verse 37 He declares, 'as the days of Noah were, so shall also the coming of the Son of Man be, for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came, and took them all away, so shall also the coming of the Son of Man be.'

Reader, pause, consider, was the world saved in Noah's day? Notice the 'as' and 'so' of verse 37 and the last sentence of verse 39, 'so shall also the coming of the Son of Man be,' and then ask yourself the question, 'Can these verses be twisted, changed, coaxed or forced to teach that there will be a converted world when Christ returns?'—Stronger language could not be put together to teach the reverse. If these passages were all that the Word of God furnished on the subject they ought to be sufficient to silence forever all controversy.

In Luke 17 Christ gives another strong word picture of how it will be when He comes. 'Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot

went out of Sodom it rained fire and brimstone from heaven and destroyed them all, even thus it shall be in the day when the Son of Man is revealed.' Were many saved when Sodom was consumed? If language means anything, then this portion and the one that we have looked at in Matt. 24, in regard to Noah's day, emphatically teach that instead of a converted world waiting to receive Christ, there will be comparatively few to rejoice at His advent. In Luke 18 He asks the question, 'When the Son of Man cometh, shall He find faith on the earth?' How can any one read a verse like this and believe it to be from the lips of Him who spoke as never man spake, and yet believe that faith is on the increase? Impossible. Unmistakably it proves a dwindling of faith to almost a disappearing degree.

In II Thess. the Apostle declares that the mystery of iniquity was already working in his day, and it would increase and spread until 'God should send them strong delusion that they might believe a lie, that they all might be damned.' Why? Because 'they believed not the truth, but had pleasure in unrighteousness.' And be it remembered that this is not the heathen world but Christendom.

In II Tim. 3 the declaration is, 'In the last days perilous times shall come,' and then follows a list of about twenty sins, ending with 'lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof.'

These are they that 'profess to know God, but in works deny Him.' Titus 1:16.

It does not say that 'perilous times shall come' in the first or medieval days, but in the last days.' If the world is to be converted by the preaching of the Gospel, the word would read, 'in the last days blessed times of peace and unrighteousness shall come, and men shall be lovers of God, and despisers of sinful pleasures.' In verse 13 of the same chapter the prophetic word is, 'Evil men and seducers shall wax worse and worse, deceiving and being deceived.' How could this verse be construed to teach 'good men and instructors shall wax better and better, teaching and advancing in all godliness'?

Peter sounds the same note of prophecy, 'There shall come in the last days scoffers walking after their own lusts, and saying, where is the promise of his coming?' Then he tells how the mockers and unbelievers were destroyed by the flood in Noah's day, and adds, 'but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.' II Peter 2. Stronger language than this could not be employed to show that the world is going on to destruction and not to conversion.

In Revelation 6 there is a most dreadful description of earth's affrighted hosts meeting in awful conclave. We will quote it in full: 'And the kings of earth and the great men, and the rich men, and the chief captains, and the mighty men,

and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:’ (what a woeful prayer meeting this will be) ‘for the great day of his wrath is come; and who shall be able to stand?’ Our readers may say this is ‘figurative’, but what is it a figure of? certainly it is not a figure of salvation, joy and blessing—a converted world. Nay, but of dismay, fear and terror, shivering woe and black despair—of judgment upon a wicked world.

All of the Book of Revelation is future, except the first three chapters, most of which is one great panorama of universal judgment. As a noted expositor has said, ‘it is pre-eminently a book of judgment,’ therefore it is a Divine exposition of what is to come, and a most eloquent and irrefutable treatise against the theory that the world will be converted by the preaching of the Gospel of Grace.

By turning to Revelations 19 and reading from verse 11 to 19, you will get the most thrilling and most awe-inspiring description of this world’s Conquering Warrior that has ever been divinely written. He is seen coming out of heaven upon a white horse with the celestial armies following in His glorious train. ‘His eyes are as a flame of fire, and on His head are many crowns. He is clothed in a vesture dipped in blood, and out of His mouth goeth a sharp sword, that with

it He should smite the nations, and He shall rule them with a rod of iron; and He treadeth the wine press of the fierceness and wrath of Almighty God, and He hath on His vesture and on His thigh a name written, King of kings and Lord of lords.' Then 'an angel standing in the sun cries with a loud voice, saying to all the birds that fly in the midst of heaven, come and gather yourselves together unto the supper of the Great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.'

These eight verses are extremely strong and expressive of subjugation by the power of Christ when He comes in judgment. 'Smiting the nations with the sword of His mouth' cannot mean their salvation. 'The fowls of heaven feeding on the flesh of kings and their armies' can never be interpreted to mean their conversion, but the awful opposite—their destruction.

If the world is to be converted before Christ comes, why is it that 'He hath appointed a day in which He will judge the world in righteousness by that Man (Christ) whom He hath ordained'? Acts 17:31.

If the world is to be converted before Christ comes, why is it that 'Christ must reign till He hath put all enemies under His feet'? I Cor. 15:25.

If the world is to be converted before Christ

comes, why is it that 'when they shall say peace and safety, then sudden destruction shall come upon them as travail upon a woman with child, and they shall not escape'? I Thess. 5:3.

If the world is to be converted before Christ comes, why is it that 'Christ will be revealed from heaven with His mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ'? II Thes. 1:8.

If the world is to be converted before Christ comes, why is it that Christ is going to 'come with ten thousands of His saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him'? Jude 14:15.

If the world is to be converted before Christ comes, why is it that He is going to 'rule the nations with a rod of iron, and as the vessels of a potter shall they be broken to shivers'? Rev. 2:26, 27.

Hosts of other Scriptures can be furnished to emphasize the same fact, and to declare the same truth, but there is not even one verse in the entire Bible to indicate that the world will be converted before Christ comes.

At the beginning of this article I quoted, 'The earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea.' Hab. 2:14; Isa. 11:9.

There are many portions in the Word of God like this, and that teach the same thing, and that refer to the same thing, but this and all such Scriptures are linked with the millennial reign of Christ, and the millennium is brought in by the coming of Christ Himself. It will be ushered in not by His Gospel but by Himself, not by the preaching of grace, but by the thunder bolts of judgment. If man will not receive Him as He is carried to them on sweet strains of the Gospel, He will make a way for Himself by the sweep of His flaming sword when He comes in overwhelming power.

Remember, there can be no millennium while Christ remains away, and while Satan is roaming on the earth. Christ must come to the world, and the old arch rebel must go into the abyss ere the peaceful and blessed reign of the thousand years begins. This dispensation will end when Christ comes for His saints—and the millennium will begin shortly after He comes with His saints, i. e., after He judges the world in righteousness.

But we must not present too many lines of truth in this brief paper. We trust our reader is a child of God—saved by grace, if so, the hope before his soul should be the coming of Christ to rapture him home, and not expecting the world to be converted before He comes, for such a hope, as we have seen, has not only no support whatever from Scripture, but is utterly condemned by scores of passages, and is contrary to the whole tenor of Scripture. Neither do we see anything

in the world to indicate that such will be the case, but on the contrary, proof on every hand abounds that the world is on the down grade.

Ecclesiastically, socially, morally, and politically, things are rushing with greyhound speed toward destruction. Hundreds of colleges, universities, and theological seminaries are boiling over with evolution, higher criticism, unitarianism, christian science and all sorts of damnable heresies. A few years ago Christianity was bombarded by infidelity from the outside, but now it is being torn to shreds by religious infidels.

We know of large so-called orthodox congregations whose pastors go on from month to month giving out the rankest heresies, and who either utterly repudiate, or ironically call in question almost every fundamental doctrine of the Christian faith, and their congregations seem to neither know or care whether they are being fed sawdust or bread, the most deadly soul-destroying poison or 'the sincere milk of the Word.' And this condition not only prevails in a few isolated places, but it is worldwide. Catholicism, socialism, and the spirit of anarchy are everywhere rapidly increasing. War is raging in air, land, and sea, and under the sea. Europe is being deluged in blood and turned into one vast graveyard. 'Peace Conferences' have been about as successful in quelling the rage of the war fiend, as barometers have been in hushing thunder storms into silence.

The nations that are not engaged in war are evidently expecting trouble, for they are impover-

ishing themselves in manufacturing instruments of destruction. Everything is speedily heading up for the final conflict—"The Great Tribulation."

Reader, you may be silently saying, 'I would not like to be so pessimistic.' I reply, he who is optimistic as to the course of this world, i. e., its conversion before Christ comes, will soon find like a desert traveler following the mirage, that he was allured on by an awful delusion. There is no wisdom or spiritual profit in putting the tinsel and froth of a giddy optimism against the unalterable declarations of inspiration, and against the mighty signs and proofs that gleam through all the world. As an evangelist recently said, "one does not need to read the Bible to prove that the world is getting worse, newspapers prove that."

Lest my reader should think that I am alone and outlandish in what is here put forth, I would state that Spurgeon and Moody proclaimed the same truth, and that Dr. Torrey, C. I. Scofield, James M. Gray of the Moody Bible Institute, A. C. Dixon of the Spurgeon Tabernacle, and hundreds of other gifted and godly men are teaching the same today.

If this little paper will in any measure help to crush an error, and revive a truth, it will have attained its end, and to Him be all the praise."

—C. C. Crowston.

BIBLE VIEW OF THE CHURCH

The modern view of an ideal church is that it should be a splendid social organization, broad enough to tolerate any kind of faith and life that will stand the test of respectability, playing a powerful "second fiddle" to any government enterprise or reform movement that catches the public eye and ear. The Bible view of the Church of Jesus Christ is that it is a body of called out ones who have accepted Jesus Christ as their Savior, have been born again, have accepted the Gospel of Christ as their rule in life, living a holy life, active in Christian service, looking forward with blessed hope for that time when Jesus Christ will come again to receive His own.

—Gospel Herald.

MOCKERS AND BELIEVERS

A city full of idols, and yet godless to the last degree; what a place to be in. Yet that is where the gospel of God's grace went in the person of the apostle Paul. And it went to be heard and blest to some souls. The counterpart of Athens today is not to be found in India, China or Japan, or in the Islands of the Sea, but in so-called Christian lands, now so full of heathen ideas and worship. We have our multiplied Mar's Hills in the universities, colleges, seminaries and churches where God is disowned and dishonored today; and our modern Areopagites are numbered by the

millions. Perchance God is now giving such the last call that they will ever have in this day of grace. The godless Christian nations are now being dealt with in a way to make them think of the claims of God and of the need of the gospel of Christ Jesus the Lord.

But Paul has no man-pleasing message for these intellectual ignoramuses. Remember that whatever a man's learning may be, if he is not a believer in Christ, it is all foolishness of the worst type. For his knowledge is horizoned by this life and this world; and he has nothing in all his philosophies or sciences for eternity. The findings of philosophies and the mutterings of sciences will never pillow a dying head in peace. What is needed now, as then, is the simple straightforward gospel. And it is the gospel of the unknown God, so far as man is concerned. Unknown today as verily as at Athens of old. God the Creator and Sustainer of all demanding more than mere intellectual worship. He must have the heart; God wants men to seek after Him that they may find Him in Christ Jesus. God the coming Judge of the world, and the Savior of His own. And that Judge the whilom rejected Son of God. These are truths that are laughed at and ridiculed today as then; yet they are verily true, and the word concerning them is the message that is needed today. Nor do the people of the world care to hear of the coming judgment any more than they did to hear of the flood. But the flood came nevertheless; and the judgment of this

world is rapidly hastening on in like manner. But many of our modern thinkers (at least they deem themselves to be such) have actually done away with the Judge Himself. He is not God, He never actually rose from the dead, ergo there is no Judge nor any judgment seat. Wonderful Satanic jugglery: while the very heavens are growing black above this earth stained with the blood of the Son of God. The clouds are lurid with the fire of the coming judgment for the world's crime against God in the murder of His Son. Of course the crowd mocks and laughs now as it did at Calvary. Yet thank God some believed the word and were saved. O, the power of the gospel of the grace of God. Thank Him, too, that some are being saved today from just such people.

A. C. Gabelein.

LOST IN THE CHURCH

It is a fearful thing to be lost amid the darkness of heathenism, far away from Lord's Days, and sermons, and Bibles, and the sound of the church-going bell, so far beyond the farthest outskirts of Christendom that rumor hath not carried there, even the name of Jesus Christ, or the word of salvation, but a deeper, darker woe is his who is lost in the "Church," and sits dead before preacher and people, on the seat hallowed by the late presence of a now glorified soul—the Bible leaves beside him, marked with texts and tears.

There are such in all "Churches"—dead souls

at the Redeemer's feast and table. It was an Egyptian custom, at festal banquets, to introduce a corpse and seat it at the table, to remind the guests of their mortality. Its fleshless, skinny hand rested on the board, but moved not the viands; the glassy eyeballs fixed their dead stare upon the guests, but the light of life was extinguished forever. In such a presence proceed often the festivities of Zion.

I have seen many a corpse at the sacramental supper, stone dead, amid the guests of the Savior. Not a tear on the cheek, nor a quiver on the lip, when the sufferings of Christ were opened up. The dull, dead, unlightened eye never sparkled, but it may be, roved about; the bosom heaved not, and the entombed tongue clove to the roof of the mouth amid all the outbreaks of a Savior's love and tenderness. Melancholy spectacle, yet the state of thousands!

Reader, are you the man or woman? You may be in the "Church," and yet be dead, dead, DEAD. Alas! that it should be the case with the overwhelming majority in our "Churches". Because it is so common, it is little thought of, though it dishonors God, grieves the Spirit, and is the ruin of many. An unholy man or woman in a holy place—so near to Jesus Christ, and yet not in him; lying at the door of the Ark, and yet not entering in, is, perhaps, one of the saddest sights this world can produce!

As with A VOICE FROM ETERNITY, and

feeling deeply for your soul, we put the question:
WILL YOU BE LOST IN THE "CHURCH"?

—Duncan Matheson.

GRANDMA'S LAMENT

Oliver Muir Fuller

Yes, take my bonnet, dearie,
My gloves and glasses, too;
I'm sad tonight and weary,
Yet I must talk to you.
We've been to meeting, dearie,
For comfort, praise and prayer,
But something told me plainly
That the Savior was not there.

"Home Missions," was it, dearie?
I thought I heard it right;
But I would not have guessed it
From what was said tonight.
Not once they spoke of Jesus,
His power to save from sin;
No word of Gospel message
To bring the wanderer in.

They spoke of "Education,"
And read a story, too;
Oh, dearie, I was heartsick,
For when I thought of you
And then of Grandma's girlhood

When Christ was preached and taught,
As the only way that sinners
To the Father might be brought.

I trembled, lest the teaching
Of other ways should prove
The very means of keeping
My grandchild from His love.
For "character" and "uplift"
They spoke of there tonight,
Have never brought salvation,
Or cleansed us in His sight.

His Blood alone, my dearie,
Is what the Missions need;
We want no education
That holds a Christless creed.
And when we come together
Upon the Lord to call,
We want to have our Savior
Exalted above all.

Not education, dearie,
And all that that may be,
But Christ, our Blessed Savior,
Is the need of you and me.
And though we've been to meeting,
And two ministers were there,
I want my Bible, dearie,
And a little while in prayer.

—Watchword and Truth.

THE GOOD OLD HYMNS

There's lots of music in 'em, the hymns of long ago;

An' when some gray-haired brother sings the ones
I used to know

I sorter want to take a hand—I think of days
gone by—

“On Jordan's stormy banks I stand and cast a
wistful eye.”

There's lots of music in 'em—those dear, sweet
hymns of old,

With visions bright of lands of light and shining
streets of gold;

And I hear 'em ringing—singing, where memory
dreaming stands,

“From Greenland's icy mountains to India's coral
strands.”

We hardly needed singin' books in those old days;
we knew

The words, the tunes, of every one the dear old
hymn-book through!

We had no blaring trumpets then, no organs built
for show;

We only sang to praise the Lord “from whom all
blessings flow.”

An' so I love the dear old hymns, and when my
time shall come—

Before the light has left me and singing lips are dumb—

If I can only hear 'em, then I'll pass without a sigh,

"To Canaan's fair and happy land, where my possessions lie!" —Anonymous.

THE COOK OR THE BOOK, WHICH?

(Cook-Stove Apostasy)

The Cooking Squad vs. Praying Band

The early church Prayed in the Upper Room; the Twentieth Century church cooks in the Supper Room. Today the Supper Room has taken the place of Prayer and Feasting the place of Fasting. There are more Full Stomachs than there are Bended Knees and Broken Hearts. There is more fire in the Range in the kitchen than there is in the Pulpit. When you build a fire in the church kitchen, it often, if not always, puts out the fire in the Pulpit. Ice Cream chills the fervor of Spiritual Life.

The early Christians were not Cooking in the Supper Room the day the Holy Ghost came; they were not Waiting on Tables, they were Waiting on God; they were not Waiting for the fire from the Stove, but for the Fire from Above.

They were Detained by the Command of God, and not Entertained by the Cunning of Men. They were all Filled with the Holy Ghost, not Stuffed with a Stew or Roast.

O, I would like the **Cooking Squad** put out less **Gravy** and more **Grace**, less **Soup** and more **Salvation**, less **Ham** and **Sham** and more **Heaven**, less **Pie** and more **Piety**, less use for the **Cook** and more use for the **Old Book**. Put out the fire in the kitchen and build it on the **Altar**.

More **Love** and more **Life**, fewer **Dinners** and get after **Sinners**. Let us have a church full of **Waiters on God**, a Church full of **Servers**, serving **God** and waiting for His **Son** from **Heaven**.—By H. B. Jones, 140 Adams St., Olean, N. Y.

CHAUTAUQUAS CROWDING OUT THE REVIVALS

The closing of the Chautauqua season leads the editor of a Disciples weekly to remark that, with all the good this institution has done it has nevertheless wrought harm by crowding out the old-fashioned "protracted meeting," or revival, in many a community. And he wonders if this is not symptomatic of an age which is substituting culture for religion. This is what he says in "The Christian Evangelist" (St. Louis):

"The Chautauqua season is closing. It has brought cheer, entertainment, and a degree of instruction to many communities. It has afforded the privilege of hearing men and women of gifts and training in oratory, song, music, and reading, and thus has increased the sum of the culture of the country.

"It is not a good feature of this community,

however, that in many instances it has taken the place of the annual "protracted meetings," where men of power and concentration are accustomed to speak with impressive sincerity and earnestness on gospel themes.

"This experience is a symptom of the tendency to put culture for religion. It is manifest in many ways. It even creeps into our public worship. Many people like entertainment in the pulpit better than the Gospel, and in some instances art has crowded out devotion and the people who came to pray remain to be entertained. There are those who think more of the preacher's dress than they do of his address or of his soul.

"We believe in culture—we must have it—we are spending heavily to acquire it, but it can never take the place of religion. In fact, culture itself needs salvation. And it will be culture, indeed, when it becomes Christianized.

"There is no way to this but the preaching of the Gospel. It regenerates the hearer and gives the heart culture which is the secret of all beautiful character and refined manners. The old-fashioned "protracted meeting" must not be crowded out. It is good for the people to be drawn together for the purpose of hearing consecrated men, who take Jesus Christ seriously, set forth in the most thorough way, by logic, anecdote, oratory, passion, argument, and appeal, the things that belong to the infinite, eternal life, the forgiveness of sin, the divinity of Jesus Christ, the love

of God, the resurrection of the dead, and man's long home in 'the land of the unsetting sun.'"

WHY A "GREAT REVIVAL" HAS NOT COME

"A Letter"

Dear Brother:—You seem, like many others, much confused by the signs of the times, and greatly disappointed because the "Great Revival," predicted by D. L. Moody and others, has not come. A "Great Revival" is a spiritual impossibility until great and radical changes occur in the Church.

There are two fundamental and masterly causes for the present defection in the spiritual life of the Church, and the decrease of conversions.

1. The destructive criticism, that impairs and undermines faith, the "Mother Grace."

This decline of faith is a fundamental prophetic sign of the "last times," although a sign of guilt and sorrow.

Ordained men in pulpits, professors' chairs and the press, are now doing more to undermine faith in the Word of God than all outside infidels. Altho generally reticent on the final doom of the wicked, they seem to expand love of the "larger hope" of universal salvation.

Sinners do not fear hell, and saints show but little anxiety for them.

Strong delusions, like "Christian Science," are

epidemic, especially among unconverted church members.

When the conscientious and strenuous faith of the Church is relaxed, God can do no mighty works through her, and she can have but little influence on the world.

2. Our splendid commercial, intellectual and materialistic civilization bewitches the people with a frenzy of money making, pleasure seeking and monumental egotism. The Church is apt to become spirit-wed to the State.

Christ is crucified between two thieves, business and pleasure. Our education is secularized, if not heretical, and our most popular literature is of the earth, earthly. Christianity never dominates the masses in such a civilization. We are passing through "The Times of the Gentiles."

When the Church reaches out for the wealth and sceptre of the world, her spiritual sovereignty and glory depart.

From these two roots crop out some seven off-shoots or manifestations.

1. The neglect of home religion and a lax observance of the Lord's Day; neglect of Bible study, and devotional church services and Sunday school, outside influence of worldliness and unbelief, and failure to invoke the power of the Holy Spirit. In many places the mid-week meeting for united prayer and the Sabbath night service of winning souls, are almost abandoned. Although this condition is general, we have in every Church some who excel all former generations in Bible

study and consecration. Civilization is a powerful source of good or ill. We have better men and worse men than ever lived before.

Christianity was more powerful and victorious on the altar of sacrifice than on the throne of the Caesars. The Church was greater in the Catacombs than in the Cathedrals. She was purer in humble houses of the Pilgrims than in the marble temples of the millionaires.

When the humble "herb" of mustard in the Parable, grows to a great "tree" of human glory, "fowls" lodge in the branches.

One of the strongest points in the early Church was that it had so little money; one of the weakest points in the twentieth century Church is that it has so much.

2. The frenzy of pleasure in worldly amusements, and the functions of hypocritical and hollow-hearted "Society," with its worldly fashions and functions, is doing more to injure the spiritual life of our churches than are the saloons. The popular religiousness of the day would like to set Christianity to music and dancing. This frivolity and pleasure loving, developing a kind of picnic, kindergarten religion, is absolutely incompatible with the religion of the Bible. It is self-indulgence and not self-denial. All rules to keep churchmembers from dancing, card-playing, theatre-going and worldly amusements are called, even by popular preachers, "futile interdictions." Indeed some preachers give no other reasons for not

indulging in these things than professional policy. Of course they give no testimony against them.

3. "The Amusement Heresy and Cooking Stove Apostasy" in the churches, opening the whole broad side of the Church for fellowship with the world in merchandising, feasting and fun. The devil lodges in the church kitchen, and we can never dislodge him from the Church unless we put out his den. This culinary clatter and dramatic razzle-dazzle, called "Church work," is worse than sounding brass or a tinkling cymbal. The less piety a church has the more oysters, ice cream and fun it takes to run it, and the faster it runs from God. What a spectacle to God and the angels—the Church bought with blood and sent on a rescue mission, sporting with the world. Such churches are sinning at a dear rate.

4. The general and unprecedented prevalence of novel reading among church members and Sunday school children, and even the rehashing of them in the pulpit. The press teems with them, and nearly all so-called religious papers print them under the deceptive name of "Serials." They compose the great bulk of Sunday school reading. Religious novels mixing up divine truths with fiction, confuse and corrupt the minds, and especially incur the awful damnation pronounced on those who add or take from the words of God's Book. Those that "love and make a lie," cannot be filled with Divine truth and spiritual life.

5. The multiplication of special days, less reverent and perhaps more objectionable than

Papal days, which create and nourish the love of novel display outside of the Gospel, and which promote a corrupted and chromo Christianity. The more "Rally Days" and "Red Letter Days" you have, the more you will need to recover disorganized and retreating forces. The Galatians "fell from grace" in part through the observance of "days." The Lord is thus robbed more and more of His days. We are scarcely through with one before programs are sent to put us, especially the children, in training for another. Christ and the apostles never taught us, by word or example, to "play at religion," or to put the Gospel on stage exhibition. We should beware of cultivating pride, vanity and the love of the drama, in amateur juvenile theatricals.

6. The craze of organization, added to the outside lodges, splitting up, confusing and weakening the Church with many lettered societies and te-to-tum clubs. This unblest machinery fills the Church with the clatter of machinery and the clamor of methods. These many superfluous wheels, unanointed by the Holy Spirit, are a dead weight, and they present little or no spiritual output. God never organized His Church as the nucleus for a confederacy of societies for miscellaneous purposes, but as a compact body for united effort, with the minimum of machinery and the maximum of power. When we seek to improve on this, we impugn the wisdom of God. We need to energize more and organize less. The Church of God is incorporated by the Holy Spirit

as a specialistic society for the propagation of the Gospel by direct and spiritual methods. She can excel in no other purpose and by no other methods. She has no help from God and no apology for her existence in any other sphere. When she adopts the "Institutional" idea, she moves over into the broad way. We need more of the catholicity of Christianity and less of the clannishness of classes. These unscriptural societies and clubs are the crumbling debris of a disintegrating church. We need one more society—S.S.S.S.—a Society for the Suppression of Superfluous Societies.

7. Last, but not least, the multiplication of forms and amateur liturgies, to make up for departed power in worship, the prominence of artistic musical exercises, in which ungodly singers, inspired by lucre, brandy and vanity, shout lies to heaven to entertain the world; the sensational, secular and worldly preaching, changing the emphasis from eternity to time, and booming each successive craze of worldliness. This unfaithful leadership, masquerading in forms, exploiting entertainment, turning to secular affairs for popularity, and trying to "run the world," is a prime cause of the present defection. Defection begins at the head and usually in professional man-pleasing. The preacher is a specialist, he has one thing to do: he is to preach the Word.

And let me submit to my brethren in the ministry the strange and solemn testimony that scarcely any subject is made more of in the New

Testament than the second coming of the Lord, and less of in the popular preaching of the day. It is high treason against God Almighty for an ambassador to turn aside from the great themes of ruin, redemption, a coming Lord, and a rapidly approaching judgment, to discourse on the interests and glories of a splendid, materialistic and apostate civilization.

In short, the popular religion of today is not the Christianity of the New Testament.

Dear brethren in the ministry, let us be brave and faithful at any cost or peril. Unspeakable responsibility rests upon leadership in perilous times.

A setting star may rise again, but a fallen star never. Paul kept the faith and lost his head, but God will ere long give it back to him crowned.

This unfolding of signs makes the remedy manifest. Let us pray and labor to make the Church what it ought to be.

No "great revival" is possible till the Church and ministry repent, pray, get right with God, and unload the dead weight of about half our church members.

—E. P. Marvin.

PART III

THE GREAT APOSTASY IN ITS REJECTION OF THE BIBLE

THE BIBLE ALWAYS ATTACKED

STAND FAST DOCTRINALLY

TRADITIONAL

SIMPLICITY OF CHRIST AND THE GOSPEL

MESSAGE OF DOCTRINE AND WARNING
NEEDED FOR THE PRESENT HOUR

A BIBLE SCHOOL STATEMENT

A WARNING TO "RECKLESS MODERN OPTIMISTS" FROM A CHIEFTAIN OF THEIR
OWN SCHOOL

A CURE FOR DOUBT

THERE IS MORE THAN BRAINS

ONE MAN'S FAITH

TIMELY WORDS

THE GREAT APOSTASY IN ITS REJECTION OF THE BIBLE

The reason for starting this division with the article, **The Bible Always Attacked**, is because we are optimistic about the Bible; that it will stand forever. We follow with others of the opposite kind to show the fallacy of departing from God's truth as revealed in the Scriptures.

Stand Fast Doctrinally, is a valuable exhortation to all Christians. The **Traditional** clipping comes from the eminent scholar, Dr. Orr.

Simplicity of the Gospel is an antidote to intellectual essays and sermons that are located one story too high and leave the soul barren.

Messages of Doctrine and Warning Needed indicate where to lay emphasis in the ministry of the Word.

We wish there were more schools that would stand on the platform of **A Bible School Statement**.

A Warning to "Reckless Modern Optimists" dates its birth to an article in *The Literary Digest* of the sad case of an eminent scholar and Christian that departed from Bible moorings.

The balance contains a **Cure for Doubt**. There is more than brains, and **The dying faith of a rich philanthropist**, concluding with **Timely Words** for all.

THE BIBLE ALWAYS ATTACKED

First, we should remember that the Bible has ever been an object of the severest attack. It has always been a "tried stone" laid in Zion. God has already assured us that the place of the Bible shall not be undisputed or unassailed (Isaiah 28:16). God has forewarned us to expect that some builders will refuse to build upon this stone, and that they will scorn it and cast it aside. But He also assures us that the stone will remain unshaken, and that He that buildeth upon it "will not make haste"—that is to say, he will not be thrown into panic or anxiety when confronted with such opposition. The Word of God will abide even though heaven and earth pass away (Matt. 5:18).

The past centuries have witnessed forms of opposition to the Word of God much more severe than those which characterize the criticism in our day. One has only to think back to that dark period at the birth of Christianity when its Founder lay dead in that tomb in Joseph's garden. Surely no enterprise ever seemed more hopeless or so completely at an end. Yet forth from the shadow of that cross and tomb there went forth a band of men to proclaim the truths contained in the Bible, and that with glorious victory and unprecedented success.

Or, again, one has only to look back upon those dark days when the Apostle Paul, the champion, the leader, the foremost representative of Christianity, lay languishing in the Roman prison,

his head about to be laid upon the executioner's block, in order to realize in what straits the religion of Christ then found itself. Yet it survived even this shock.

The student of history has but to think of those dark days of opposition from paganism with its gross sensuality; of oriental philosophy with its keen logic and reason; of the renaissance of the fifteenth century with its worship of reason and attempted dethronement of faith, to understand that if the Bible had not been a divine book it would have been destroyed centuries ago.

So dire was the condition of Christianity in England in the eighteenth century that Bishop Butler in his "Advertisement" to his *Analogy of Religion* says: "It has come, I know not how, to be taken for granted by many persons that Christianity is not so much a subject for inquiry; but that it is now, at length, discovered to be fictitious; and accordingly they treat it as if, in the present age, this were an agreed point among all people of discernment, and nothing remained but to set it up as a principal subject of mirth and ridicule." Can the greatest pessimist among us say that Christianity is in anything like such a condition today?

Voltaire said that in one hundred years from his day, the Bible would be an unknown book; that if a man wanted to find it he would have to go to some antiquarian bookstore, and there, on some back shelf, he might, perhaps, find a copy of the Bible. Over one hundred years have passed

since Voltaire made this statement, and it does not look as though it were anywhere near being fulfilled, for the Bible today is a more popular book than ever before in all its history. We venture to say that the theological controversies raging around the Bible today are nothing but a re-hash of those of the past centuries, served up in a new dress, as a comparison will show.

The Bible withstood the shocks of those days, and why should it not withstand the same shocks today? In spite of all opposition, the Church of Christ today has more members, builds more churches, circulates more Bibles, and makes her influence felt all over the world more than ever in all her previous history.

We should not, therefore, fear that Christianity and the Bible are going to pieces because it is asserted that the scholars of the day are against it. Of course, it is not true that the scholars of the world are arrayed against the Bible. Professor Tait of Edinburgh, a distinguished representative of physical science, in the "International Review," denied such a statement. He asked who were the advanced, best, ablest thinkers of the past, or of that time. He then showed that, with a few exceptions, the scholars were on the side of the Bible and orthodoxy. The late George C. Romanes, who, after a long eclipse of faith, died a believer, in addressing the students of Cambridge University, said that all the most illustrious names were listed on the side of orthodoxy: Sir. W. Thompson, Sir George Stokes, Professors

Tait, Adams, Clark Maxwell, and Bailey—and the conditions are practically unchanged today.

But if it were true that scholarship is arrayed against the Bible, that fact would not predict or spell defeat or failure. Scholarship has never saved the Church or brought it back from its backslidings to warmth or spiritual fervor. Philosophy and science never have, never can save a soul. We are saved by faith, not by scholarship. Jesus Christ did not choose a company of university men to be his disciples and apostles, to go forth and win the world for God. We are not disparaging scholarship; we need it, and the more consecrated scholarship we have the better for the interests of the Bible and Christianity. No premium should be put upon ignorance. The principal authors of the Old and New Testaments Moses and Paul, were scholars. What we do assert is that Christianity is not dependent upon scholarship (I Corinthians 1:24-26).

We need not fear the increase in the knowledge of the sciences. Voltaire said that the Bible would not survive a century after the law of gravitation had been discovered. Yet we know that the discoverer of that law, Sir Isaac Newton, was a humble Christian man; and Christianity still survives, even though the law of gravitation is an acknowledged scientific fact. Strauss, the sceptic, maintained that the Copernican system would give the deathblow to Christianity and the Bible; but who is there today who feels that his faith in Christianity is even shaken because he be-

believes that the earth revolves around the sun, and not, as the ancients believed, the opposite? When geology made its proud boast that the earth is older than six thousand years, some good people trembled for the survival of Genesis, but whose faith in Christ or in God is shaken today by the suggestion that the "days" of Genesis may be periods of time rather than days of twenty-four hours? The Bible has nothing to fear from the pick-axe of the geologist, from the telescope of the astronomer, from the skull of the anthropologist, from the instrument of the chemist or from the pen of the scientific writer. William Evans.

"STAND FAST DOCTRINALLY"

In this age all the ships in the waters are pulling up their anchors; they are drifting with the tide; they are driven about with every wind. It is your wisdom to put down more anchors. I have taken the precaution to cast four anchors out of the stern, as well as to see that the great bower anchor is in its proper place. I will not budge an inch from the old doctrine for any man. Now that the cyclone is triumphant over many a bowing wall and tottering fence, those who are built upon the one foundation must prove its value by standing fast. We will hearken to no teaching but that of the Lord Jesus. If you see a truth to be in God's Word, grasp it by your faith; and if it be unpopular, grapple it to you as with hooks of steel. If you are despised as a fool for holding

it, hold it the more. Like an oak take deeper root, because the winds would tear you from your place. Defy reproach and ridicule, and you have already vanquished it. Stand fast like the British squares in the olden times. When fierce assaults were made upon them every man seemed transformed to rock. We might have wandered from the ranks a little in more peaceful times, took after the fascinating flowers which grow on every side of our march; but, now we know that the enemy surrounds us, we keep strictly to the line of march, and tolerate no roaming. The watchword of the host of God just now is—"Stand fast!" Hold you to the faith once delivered to the saints. Hold fast the form of sound words, and deviate not one jot or tittle therefrom. Doctrinally stand fast.

—C. H. Spurgeon.

TRADITIONAL

When I am asked, as I sometimes am, which of the articles of the evangelical faith I am prepared to part with at the instance of modern thought and in the interests of a reconstructed theology, I answer, with the fullest confidence, "None of them." "Traditional" these articles may be; if they are true, and a part of the unchanged gospel, and if the Church adheres to them as it should, they are bound to be "traditional." This word "traditional" does not alarm me. It is a "traditional" belief that the sun rises and sets, that the tides ebb and flow at regular intervals,

that fire burns and water drowns and bread nourishes, that wheat produces wheat and barley barley; * * * but we are not going to change our belief in these things simply because they have been long and commonly believed. The old constellations in the heavens are "traditional," but they will be moved from their places as soon as the truths of this old gospel. My ground for the confidence simply is, that they are there in the Bible, and that the world can never do without them. No church that is to live can afford to drop them from its creed.

—Dr. Orr.

THE SIMPLICITY OF CHRIST AND THE GOSPEL

But I fear, lest by any means, as the serpent beguiled Eve through his subtility, so your minds should be corrupted from the simplicity that is in Christ.—II Cor. 11:3.

This possible corruption of the simplicity of the Gospel is a grave present day danger. Much loss has already been caused by it, and Paul's admonition is timely.

Butler's Bible work is the source of the following statements:

"The Greeks seek after wisdom. Full of System and of Science, of the all-sufficiency of reason, the dignity of the human nature, they must needs regard with contempt an unsystematic and unscientific religion, promulgated in an unpolished and unlettered corner of the world, by the son of

a carpenter, who never studied at Athens or Rome; preached afterward by illiterate fishermen and mechanics, and received with eagerness by the same calibre of a populace. Yet what to the Greeks was foolishness, Paul preached as the only way of salvation."

"That which remained concealed from philosophers and sages, in the most brilliant periods of the human intellect, twelve poor fishermen from the lakes of Judea, quit their nets to announce to the world. They silenced the wisdom of sages, emptied the school of philosophers, closed the gates of every temple, extinguished the fire of every altar. They exhibited to the world their **Crucified Master**, and the world recognized in Him that which their cravings had sought for 3,000 years in vain."

There is danger today of so much polish that it takes the vitality and power out of the Gospel. There is a possibility by man's wisdom and philosophy to cover up **God's salvation**. One of the outstanding factors in the Word is the simplicity of Jesus Christ and His Gospel.

The following account gives the experience of one church in Boston that has come back again to the simplicity of Christ. Many never recover and our empty churches in this country can largely be traced to this cause.

"There is an old church in Boston with a varied history, which has just passed through a wonderful spiritual experience. This church has been reborn of late. It has cast out strange doc-

trines, intellectual fads, speculative cults and man-made creeds, and has gone back to Christ and Calvary.

"On its calender for this year there is this explanation of its regeneration. If you ask us what our authority is, we reply 'Jesus.' If you ask what is our creed, the answer is 'Jesus.' If you ask what is our hope for this world and the next, our confident assurance is 'Jesus.'"

"These tell the story. And the congregation, which has greatly multiplied, heartily agrees with the assertions in the calendar. There is no non-attendance problem in this quaint old church. Its members are devout, simple, sincere, right living, practical Christians. They follow Jesus, and they forget not the assembling in God's house."

Let us briefly notice with what simplicity the Lord deals with humanity's varied needs. How true the words of Jesus when He looked to Heaven and thanked His Father that these things "were hid from the wise and prudent and revealed unto babes."

Man has lost himself, and Jesus Christ is revealed as the **Seeker** and **Savior** of that which was lost.

Man is in darkness, and how hope beams in the sinner's pathway when Jesus speaks, "I am the **Light** of the world."

Man is a **slave** of slaves. His needs are a **Liberator**. Hark, "If the Son make you **free**, you shall be free indeed."

Man is **guilty**, and he knows it. What a

message to cheer, "our God will abundantly **pardon.**" Sweet Word of Pardon.

Man is a **sheep** gone astray and liable to go again. In His voice they can hear, "my sheep hear my voice."

Man has no **peace**, how true, we all experienced that, "no peace to the wicked," but what unfathomable peace, when we know the "chastisement of our peace was laid upon **him.**"

Man is minus a **father**. Oh, the millions that have been moved, by the prodigal's father's reception of his wayward boy, the fatted calf, the kiss, and they began to be **merry**—both Father and Son.

Man has a soul **hunger** of more desperate cravings than the physical appetite. Then how satisfying to sit down and eat BREAD that whosoever eateth of this Bread shall live **forever.**

Man is in **ignorance**. He knows not, more than that Satan has brought him to such a state; that he destroys himself unknowingly. How simple, "I am the Way, the **Truth**, and the Life."

Man is **polluted** by nature. How practical even that it is possible to be instantaneously purified. But how precious the truth, "Your hearts were purified by Faith."

Man must **die**. Oh the monster!—Millions underground already, millions tramping hourly toward the marble city; yet there is hope—"He that believeth in Me shall **never die**. Believest thou this?"

Man needs provision **hereafter**, and that may

be soon for many. Oh, the many that have fallen asleep in peace in Jno. 14: "In my Father's house are **many mansions.**"

It is a fact that needs no proof that the world has suffered and grown sick at heart through theology, interpretation, and creeds. But they are ready to hear the simple Gospel and plain Bible teaching. Recently at a certain town in Indiana where some hard cases were reached, it was definitely seen that the **Plain fact of Calvary** broke their strong hearts.

Charles Spurgeon refuted the idea of studying, and throwing away time while the heathen are perishing, by studying philosophy, heathen religion and mythology. He said we have no time to argue. We are ambassadors from heaven. Preach them as facts. I spoke with a prospective missionary on the same question. He wondered whether to preach Calvary as a fact were not only a formula of salvation. I told him it was a mighty one, because it saved. The Cross is the **power of God** unto salvation. Notice again, it is the power of God that saves a man.

In a certain town lived a sceptic who had conquered all the theologians, and others of his town. He was at last brought to the man that ended his career as an antagonist to the Bible. He was afterward asked how it happened since the man was only a young man from a Bible school. He remarked, "That man knows the whole Bible and no one can argue with God Al-

mighty." Surely, His Word is a hammer that can break the rocks in pieces.

Even W. J. Bryan recognizes the power of the Scripture in its simplicity, which is shown by a remark he makes. Whenever he gets in opposition to others in politics, and wants to quote some authority that can stand on his own feet, he quotes the plain Scripture.

Satan has availed himself of the power of the written Word, even quoting it fluently, even staking his hopes of destroying Christ Himself through quoting Scripture.

Recently Joe Weatherly of Scranton, Supt. of the Mel Trotter Rescue Mission told me they had only one message. It was the Jesus Doctrine, and then to hear him give it, one concluded it was enough to move any. The Scranton churches depend very much on the converts at that mission and its spiritual influence. He also said "We have one text, 'Ye must be born again.'" I asked what attitude they take with reference to war. "When this Jesus Doctrine gets hold of a man it takes all the fight out of him." I said, "Amen."

Notice again the contrast of a certain church where we labored and the members told me they were nearly starved on hearing about air-shops, science, and other modern pulpit topics.

D. L. Moody once gave George Smith, a Bible critic, and betimes a destructive critic, very practical advice: "Smith, why spend so much time investigating whether there are one or two Isaiahs,

as long as the majority in the world do not know that there is one?"

Bro. C. Z. Yoder, traveling by train, was accosted by an unreasonable sceptic. Bro. Yoder noticing that facts only brought more ridicule, remarked, "He that believeth not, is condemned already," to which he hung his head and did some thinking.

Moffat, the African missionary, was slated to give a lecture on the heroic features of his African experience. On the way to the hall the Spirit of God spoke, "**Moffat, preach Christ.**" After much struggle he made out to disappoint the people and preach Christ. The result was 16 persons gave their lives to mission work. God has only promised to bless one message, that is Christ and Him crucified—it is God's dynamic of salvation.

The fact of the simplicity of the Scripture does not prove it to be a shallow book, for therein is one of its proofs of inspiration, because it can also be studied by the most profound scholar. Though he arrive at the age of Methuselah, he will only be able to skim the surface.

Some one may say, Does not the Bible invite serious investigation, as to source and inspiration and contents? A hearty, Yes. To the honest student it will soon show God as its source. After that dismiss your doubts and unbelief, and teach it if not able to know all the whys and wherefores. If the world we live in shows God as its Creator so plainly that only "a fool can say there is no God," what specimen of a being must

it be who can after investigation question the Bible's being from God.

This article is not to be a pillow for unstudious, negligent, slothful Christian workers. We have suffered much from them, and are not done yet. Neither is it a thrust at the student of Scripture, for that we have divine command. Nor is it a scourge at the honest student of the various branches of secular learning, but a testimony to the sublime fact of the simplicity of Scripture and its power, revealed even to babes and wayfaring men though fools, need not err therein, who have honest hearts.

Also we believe this simple faith to be the secret of an **enriched spiritual experience**, power in **Christian service**, and an essential in well attended services and **true worship**.

We repeat, "Preach the Word," not a thousand and one other things. Lest we forget, lift up Christ and Him crucified.

"And if I, even I be lifted up shall draw, (draw, draw,) all, (all, all) men unto myself."

"Hold fast the form of **sound words** (not words and expressions that can be twisted to suit), which thou hast heard of me (not the 20th Century) in faith and love that is in me."

Read the text again, then **once a week. II Cor. 11:3.**

—C. F. Derstine.

MESSAGES OF DOCTRINE AND WARNING NEEDED FOR THE PRESENT HOUR

If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the cords of faith and good doctrine.—I Tim. 4:6.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them MEAT in DUE season?—Matt. 24:45.

The Scripture makes very much of stewardship in the house of God, and how the stewards should behave. Special emphasis is laid on “last day” faithfulness prior to the coming of Jesus in the clouds of heaven. The unfaithful minister who fails to give meat in due season; who cries, “The Lord delayeth his coming,” shall be cut off with hypocrites where there is weeping and gnashing of teeth.

In the following article, given in concise form, are some things meriting and calling for emphasis and faithful handling among the flock of blood-purchased souls. May none of us be “dumb dogs” who cannot bark, but watchmen who sound out the warning. Though men hate, our approval must be by Him to whom we shall give account.

1. **Simplicity of the Gospel.** Corinth, one of the educational centers, needed this warning lest their minds be corrupted by another Gospel.

2. **Eliminating the supernatural.** The drift of the world’s thought is, that which has no scien-

tific explanation needs denial. Miracles are out of date and unbelievable.

3. **Mixture of politics and religion.** The professor of religion and the politician are now on friendly terms. The Church courts the world empire. She is no more pilgrim and stranger. She has committed fornication with the kings of the earth.

4. **Federation—good mixers.** The popular cry today is, "Get together." Thus the unequal yoke of II Cor. 6:14-18 needs revision. Brother, will you stand true, or become a popular mixer?

5. **Liberalism—Broadmindedness.** To go in the narrow gate, travel on the narrow way, is often labeled "lack of vision." Let us be true to a Christ whose word stands though the earth pass away. It will not be popular in the next world to have been a liberalist. "Strive to enter in at the strait gate."

6. **Formality and legalism.** Form is like bones to the body, very loathesome when the flesh is torn away. Let spirituality so pervade that the form is forgotten in our minds, although practiced in various ways.

7. **Evolution.** Since our children are being taught "monkey ancestry," "nature God," "Adam a savage," etc., let us ring true. "In the beginning God created the heavens and the earth..... and all that therein is."

8. **Fatherhood of God.** Jesus spoke of some as "children of the devil," but civilization has now an improved class. Thus such expressions are

antiquated. But let us be true, "In Adam all die," and only in Jesus will they be made alive. God is only the Father of those born thru Jesus Christ.

9. **"Good Lord, good devil" mixture.** The age we live in Satan acts as a drug mixer. His clients' cry is, "Well, isn't there some good in it? I go for the good." Listen: so does the fish who darts to get the worm; but facts are facts, he likewise swallows the hook. **Beware!**

10. **Social craze.** The program of today has been stated: "Sitting down to eat and drink and rising up to play." Amusement and worldly fellowship has peculiar charms to hold its worshippers. Belshazzar's banquet needs frequent rehearsing. "This night thou shalt die"—**Then what?**

11. **Optimist and pessimist scarecrow.** Some seem to fear to paint sin as sin, lest some "happy go lucky" 20th Century enthusiast should designate, "better wash your own dirty windows." Let us rather be **Truthists.**

12. **Suppression of truth.** The cry is, We must have numbers; the creation of revivals where objectionable truth is scouted; pious frauds where truth's authority is lessened because error is committed by clever men. "The truth shall make you free."

13. **Popular evils and sports.** The need of the hour is Daniels who have spiritual backbone. The spirit of compromise of today is not of God. "Woe unto you that laugh now, ye shall weep." Jesus Christ was not a baseball fan, moving pic-

ture enthusiast, or chautauqua supporter. Yet His life was one of deep-seated joy and satisfaction

14. **Bible inspiration.** The subtlety of Satan is here evident. Bob Ingersoll's method is not half as destructive as, "Well, the Bible contains the Word of God;" or "The Bible is a good book, but so is Shakespeare."

15. **Fixed truth, principles, the faith.** Orthodoxy, the faith, or traditional truth is being slammed at, but the Bible is as unchangeable as God. Twentieth Century Religion wants new truth, new religion, and is inclined to say, not "What saith the Scriptures?" but "What say scholarly men?" It still sounds well. "Preach the Word."

16. **Doctrine of eternal punishment.** There is a discount on this truth. Some preachers are silent, others say it was for the mediaeval ages, not for this enlightened age. Thus it was told us aforetime, "they shall turn their ears from the truth."

17. **Cross work of Christ.** The cross of Jesus is being made of non-effect. Yes, Jesus was a hero. He displayed great courage, but remission of sins is only via the shedding of blood. The cross is a theological question; but to those who believe, it is peace.

Dear brother, is your testimony on these things clear, or is it world contaminated? The presence of Jesus at the judgment seat will not be uncomfortable to us if we can say, "I have kept the faith." It were pleasant to cry out all's well

with the Church, but the faithful watchman can only tell what he sees. May we pray for each other as stewards, that we may be faithful.

—C. F. Derstine.

A BIBLE SCHOOL STATEMENT

"The institution stands for such fundamentals as the plenary inspiration, authenticity and infallibility of the Bible (as opposed to Higher Criticism); the creation of man by an immediate act of God (as opposed to the theory of Evolution); the substitutionary character of the death of Christ (as opposed to modern theories of the atonement); and the personal return of the Lord as the only hope for a bleeding world, a groaning creation and a waiting church (as opposed to popular world-getting-better theories)."

—Eastern Mennonite School.

A WARNING TO "RECKLESS MODERN OPTIMISTS" BY A CHIEFTAIN OF THEIR OWN SCHOOL

Lyman Abbott, theologian, author, editor, preacher, and political economist, known thruout the world, a man on the pinnacle of popularity, at this writing 80 years of age, is standing on the threshold of eternity, ready to embark on what he with Bob Ingersoll calls "an unknown voyage." This man's life and words shall be the bell to sound warning to others on the sands of time,

who are allowing their bark to be swept from the shore by the great optimistic wave which is sweeping over every nation and seeking to gain entrance into the Church, which is not optimism but genuine falsehoods, in its homeopathic dose. It comes in world-betterment theories, but in its finality it denies the fundamental doctrines of the Word of God with glaring boldness, which was the case of Lyman Abbott.

We are living in an age of the following characteristics: (1) to accept the Bible in its entirety is to be classed as a pessimist, to be put in the shade by many of the scholarly element, to be looked at as narrow-minded and bigoted; (2) to this class of optimists **black** is white, darkness is light, night is day, evil is good; (3) not to put on these 20th Century goggles is evidence to a certainty that the one who holds to the Scriptures as the complete truth and **perfect** revelation from God of all truth is either an ignorant fanatic or a stubborn blockhead, or an unlearned preacher whose death to the Church would be more of a benefit than a loss.

What occasions this article is the recent write-up in **The Literary Digest** on the book, "**Lyman Abbott on his own Life,**" from which I here quote a few lines. I should also state that I have been in touch with this man's writing so that this write-up alone does not give me my conclusions.

"While a certain optimism gives tone to the whole book, there will be found in conjunction

with this an undercurrent of pathos, the inevitable result of an earlier faith which has been '**loved and lost.**' The autobiographer confesses that he has gone through 'every form and shape of skepticism.' The fundamental dogma of the divinity of Christ was rejected with finality by the author. Singularly, like Renan in this respect, he jilted Christianity for modern science. For him Copernicus annulled the Bible: Darwin undermined revelation. The faith he had once held was 'wrapt reverently in a shroud of purple and laid where the dead gods sleep.' Some of the concluding, haunting lines of his story are these:

'I am writing these pages on the 25th day of June, 1915; on the 18th of next December I shall be eighty years of age. I can not believe it. I seem to myself to be in better health than I was at eighteen. And I look forward to the **Great Adventure** which cannot be far off, with awe but not with apprehension. When the time comes for my embarkation, and the ropes are cast off and I put out to sea, I think I shall still be standing in the bow and still looking forward with eager **curiosity** and glad hopefulness to the new world to which the unknown voyage will take me.'"

Abbott is acknowledged everywhere as learned; his intellectual attainments are evident, but his ship-wreck of the simple faith of the **Scriptures** held to in an earlier period of his life is sadly apparent. To him the Bible has been undermined, in parts it is a mine fallen in, the passage-way choked, and the occupation of latter years of

his life was a carrying away some of this so-called debris; to him modern science is more reliable, than the facts from the mouth of the Creator himself; to him evolution is easier to accept than the declaration of God's Word, such as "In the beginning God created the Heavens and the Earth, and All that therein is;" to him the deity of Christ, the incarnation was a non-acceptable quantity which merits to be thrown overboard by thinking people. Thus he seeks to undermine the basis of our only hope of Salvation.

I ask every open and secret follower of this man's school, What Mr. Abbot has left, since he seeks to destroy the foundations? The Word puts it thus: "If the foundations be destroyed, what shall the righteous do?" According to such theology the Word of God is ready for the dissecting table to undergo a serious operation to eject the falsehoods which, if L. A. is right, permeate the whole Book. I venture to say that the only thing left according to this school of thinking is a little gray matter in the skull of these so-called thinkers.

How true is the old book when it declares of such, "That the world in its wisdom knew not God" (I Cor. 1:21). "They received not the love of the truth that they might be saved, for this cause God shall send them strong delusion that they should believe a lie: that they all might be damned who believed not the Truth" (II Thess. 2:10-12).

"Keep that which is committed to thy trust

avoiding profane babblings, and oppositions of science falsely so called: which some professing have erred concerning the **faith**" (I Tim. 6:20, 21). "Ever learning, and never able to come to the Knowledge of the **Truth**. Now as Jannes and Jambres withstood Moses, so do these resist the **Truth**, men of corrupt minds, reprobate concerning the '**Faith**' (II Tim. 3:7, 8). "For the time will come when they will not endure **sound doctrine**, but after their own lusts will they heap unto themselves teachers, having itching ears, and they shall turn their ears from the **truth**, and it shall be turned into fables" (II Tim. 4:3, 4).

"Which have forsaken the right way, (**The Bible**) and are gone astray following the way of Balaam the Son of Bosor, who loved the wages of unrighteousness, (fat salaries). But these are **wells without water**, clouds that are carried with the tempest; to whom the mist of darkness is reserved forever" (II Pet. 2:15, 17).

Closing, we hope this may not be the experience of any that read this article, viz., to have such a miserable retrospect of their past life bringing up the clouds for the days prior to embarking for our long home, let that destination be heaven or hell. The way to avoid it is to accept the **Faith** once delivered to the saints, for which thousands have spilt their blood as tho it were water. Do not take that Faith and "wrap it reverently in a shroud of purple, to be laid where the dead gods sleep."

May it be the blessed experience of all that

ere the Lord come, ere we shall have to don the shroud, to have the testimony of one so worthy as Paul on our lips, when we draw our last breath, "The time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept **The Faith**. Henceforth there is laid up for me a Crown of righteousness" (II Tim. 4:6-8).

"**YE** therefore, beloved, seeing ye know these things before, **beware** lest ye also being led away with the error of the wicked, **fall** from your steadfastness. But **grow in Grace**, and in the **Knowledge** of our Lord Jesus Christ. To Him be glory both now and forever. Amen." (II Pet. 3:17).

—C. F. Derstine.

A CURE FOR DOUBT

A gentleman who afterwards became a devout minister of the Church of England, one day called upon Dr. James Foster to converse with him upon the skepticism which then oppressed his own mind. After the necessary introduction, he began to state his objections, when the Doctor, with the benevolent gravity which distinguished him, stopped him with this question: "Have you asked the solution of your difficulties from God this morning? Have you prayed to the Fountain of all light for information?" Upon receiving an answer in the negative, he rejoined, "Sir, you will excuse my gratifying your curiosity on the subject of revelation, while you are chargeable with the breach of the first duties of godliness."—Selected.

THERE IS MORE THAN BRAINS

The ——— Church repudiates entirely the rationalistic tendencies abroad in America, repudiates Higher Criticism without any "ifs and ands," and holds fast the "faith once delivered to the saints," not because the ——— Church is lacking in ability to reason and think quite as well as any other church, but because it believes on the basis of divine truth, that there is a higher faculty than human intellect—the human soul, with all its possibilities of salvation and illumination by the Spirit of God.—Literary Digest.

ONE MAN'S FAITH

The paragraph of Mr. Morgan's will, which the newspapers emphasized in headlines and put at the top of the column, was this with which the will began:

"I commit my soul into the hands of my Savior, in full confidence that, having redeemed it and washed it in his most precious blood, he will present it faultless before the throne of my Heavenly Father; and I entreat my children to maintain and defend, at all hazard and at any cost of personal sacrifice, the blessed doctrine of the complete atonement for sin through the blood of Jesus Christ, once offered, and through that alone."

The papers were entirely right in their estimate. That was the most interesting clause in Mr. Morgan's will, and more than that, it was the

most valuable legacy he bequeathed to the generation of men that is to follow him.

It contains the pith of the Christian faith. They declare the basis of all the best and noblest and most useful characters that have developed in this world in the last two thousand years.

To have a man of Mr. Morgan's kind and size and prestige declare humbly and in such convincing words his profound confidence in the faith in which he had lived, was a crowning service of inestimable value to mankind.—Harper's Weekly.

TIMELY WORDS

"Beware—Examine—Contend"

Let me entreat every true-hearted servant of Christ not to be deceived by the specious guise under which false doctrines often approach our souls in the present day. Beware of supposing that a teacher of religion is to be trusted, because although he holds some unsound views, he yet "Teaches a great deal of truth." Such a teacher is precisely the man to do you harm: poison is always dangerous when it is given in small doses and mixed with wholesome food. Beware of being taken in by the apparent earnestness of many of the teachers and upholders of false doctrine. Remember that zeal and sincerity and fervor are no proof whatever that a man is working for Christ, and ought to be believed. Peter no doubt was in earnest when he bade our Lord spare Himself, and not go to the cross; yet our Lord

said to him, "Get thee behind Me, Satan." Saul no doubt was in earnest when he went to and fro persecuting Christians; yet he did it ignorantly, and his zeal was not according to knowledge.

Of all the delusions prevalent in these latter days, there is none greater than the common notion that "If a man is in earnest about his religion, he must be a good man!" Beware of being carried away by this delusion: beware of being led astray by "Earnest-minded men!" Earnestness is in itself an excellent thing; but it must be earnestness in behalf of Christ, and His whole truth, or else it is worth nothing at all.

Next, let me counsel every true servant of Christ to examine his own heart frequently and carefully as to his state before God. This is a practice which is useful at all times: it is especially desirable at the present day. When the great plague of London was at its height people remarked the least symptoms that appeared on their bodies in a way that they never remarked them before. A spot here, or a spot there, which in time of health men thought nothing of, received close attention when the plague was decimating families, and striking down one after another! So ought it to be with ourselves, in the times in which we live. We ought to watch our hearts with double watchfulness. We ought to give more time to meditation, self-examination, and reflection. It is a hurrying, bustling age: if we would be kept from falling, we must make time for being frequently alone with God.

Last of all, let me urge all true believers to contend earnestly for the faith once delivered to the saints. We have no cause to be ashamed of that faith. I am firmly persuaded that there is no system so lifegiving, so calculated to awaken the sleeping, lead on the inquiring, and build up the saints, as that system which is called the Evangelical system of Christianity. Wherever it is faithfully preached, and efficiently carried out, and consistently adorned by the lives of its professors, it is the power of God: We are not called upon, it is true, to be nothing but controversialists; but we never ought to be ashamed to testify to the truth as it is in Jesus, and to stand up boldly for evangelical religion. We have the truth and we need not be afraid to say so. The judgment-day will prove who is right, and to that day we may boldly appeal.

—Bishop J. C. Ryle.

PART IV

THE GREAT APOSTASY LOWERS THE STAND- ARD OF CHRISTIAN LIVING

ALONE

HOW READEST THOU?

RELIGION OF THE DAY

RELIGION WITHOUT CHRIST

PRIDE

SPOTS

THE DEVIL'S HALF-WAY HOUSE

SHALL WE MAKE MIRTH?

A PICTURE OF MANY CITIES

PERILS OF OUR YOUNG PEOPLE

AN APPEAL TO PRESIDENT WILSON

THE GREAT APOSTASY LOWERS THE STANDARDS OF CHRISTIAN LIVING

The division begins with message, **Alone**, that is the call of the hour. It is manlike to stand with the majority, Godlike to stand alone.

There is a dearth of real Bible readers. **How** **Readest Thou?** should help.

Religion of the Day and Religion Without Christ reveal why so many unsaved people discredit Christianity, although often they know the genuine from the spurious.

Pride is one of the deadliest of sins and should be pondered well by the reader.

Spots is a diagnosis of some cancerous conditions, open sores in the lives of many Church-members.

Loving pleasure more than God is **The Devil's Half-way House**.

Shall We Make Mirth? ought to counteract that serious malady somewhat.

A Picture of Many Cities may be like the one you live in and the **Many Perils of Young People** may be practical for us as parents.

The Appeal to President Wilson shows the dire needs of a Heaven blessed nation, our own United States.

ALONE

It is human to stand with the crowd, it is **divine to stand alone**. It is man-like to follow the people, to drift with the tide; it is **God-like to follow a principle, to stem the tide**.

It is natural to compromise conscience and follow the social and religious fashion for the sake of gain or pleasure; it is **divine to sacrifice both on the altar of truth and duty**.

"No man stood with me, but all men forsook me," wrote the battle-scarred apostle in describing his first appearance before Nero to answer for his life, for believing and teaching contrary to the **Roman world**.

Truth has been out of fashion since man changed his robe of fadeless light for a garment of faded leaves.

Noah built and voyaged alone. His neighbors laughed at his strangeness and perished in style.

Abraham wandered and worshiped alone. Sodomites smiled at the simple shepherd, followed the fashion, and fed the flames.

Daniel dined and prayed alone. Elijah sacrificed and witnessed alone. Jeremiah prophesied and wept alone. Jesus loved and died alone.

And of the lonely way His disciples should walk, he said, "Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it."

Of their treatment by the many who walk in the broad way, He said: "If ye were of the world,

the world would love his own; but because ye are not of the world, therefore the world hateth you."

"The Church in the wilderness," praised Abraham and persecuted Moses. "The Church of the Kings" praised Moses and persecuted the prophets.

"The Church of Caiaphas" praised the prophets and persecuted Jesus. "The Church of the Popes" praised the Savior and persecuted the saints. And multitudes now, both in Church and the world, applaud the courage and fortitude of the patriarchs and prophets, the apostles and martyrs, but condemn as stubbornness or foolishness like faithfulness to truth today.

Wanted, today, men and women, young and old, who will obey their convictions of truth and duty at the cost of fortunes and friends and life itself.

HOW READEST THOU?

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it as their duty once a week,
But no instruction from the Bible seek;
Some read to bring themselves into repute
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'will take to read it through.
Some read it for the wonders that are there,—
How David killed a lion and a bear;
While others read it with uncommon care,

Hoping to find some contradictions there.
One reads with father's "specs" upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed;
Hence understand but little that they read.
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite
I fear there are but few who read it right.
So many people in these latter days
Have read the Bible in so many ways
That few can tell which system is the best,
For every party contradicts the rest.
But read it prayerfully and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote;
So trust no creed that trembles to recall
What has been penned by one and verified by all.

"THE RELIGION OF THE DAY"

The religion of the day is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary and for the Lord's return. It is a

second-rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble-mindedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, but betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinew and bones of hardier times, very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the out-flowing of a soul assured of pardon and rejoicing in the filial relationship between itself and God. Hence, there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness; there is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands; there is a movement in the way of His commands, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not fully told upon ourselves. It falls short of its mark, for the arm that drew the bow is paralyzed. —Horatius Bonar.

RELIGION WITHOUT CHRIST

The world today is full of religion, professed by those who really do not know the Lord Jesus Christ as their Savior. Some one has said, and we fear the remark is a true one, that "Religion is the devil's instrument to blind men's eyes." Wherever you go you will meet men and women belonging to this or that system of religion who know nothing either of the sinfulness of their own hearts in the presence of a holy God, or of God's way of salvation for the lost, through His Son Jesus Christ our Lord.

When General von Bibien told the German Emperor that he was a lost sinner, and needed a Savior, just like any other sinner, the Kaiser thought the General crazy, and exclaimed "Me! Why, I am the head of the Church!"

Recently in the hills of Southwestern Pennsylvania I came across an Episcopalian rector, who was doing simple Gospel work in a scattered farming community, seemingly with some result. In the course of conversation he said to me: "For many years I was the rector of a fashionable Episcopalian church in New Jersey. I was quite a successful preacher as they go, but I was myself unsaved. Many young people came into the church, but they were the children of those who were members, and simply followed along in the footsteps of their fathers and mothers. They were not saved. They only joined the church as the proper thing for one of their family to do.

Then I suddenly woke up to the fact that I was myself unsaved. Now I am preaching as simple a Gospel as I know how.'

Perhaps one who reads these lines may be a "Church member," or even a rector of a fashionable congregation, and yet himself be unsaved, for there must be individual dealing of the soul with God in order to be saved.

Nicodemus came to the Lord Jesus and said, "We know Thou art a teacher come from God." Jesus answered him and said, "Verily, verily, I say unto thee—Ye must be born again."

Reader are you born again? Have you ever seen yourself a lost sinner before God, on your way to eternal perdition, and fled to the shelter of the precious Blood of Christ for salvation?

Nicodemus was a Pharisee; orthodox, and a teacher of religion, but he needed to be born again. Isaiah was a prophet who denounced sinners and pronounced woe upon those who broke God's holy law; but when he looked upon the Lord he said, "Woe is me." Job was a righteous man—none like him in the earth—but when he saw himself in God's presence he cried, "I am vile; I abhor myself and repent in dust and ashes."

You may be nominally a Christian, but have you ever seen yourself a vile sinner in the presence of God, lost unless a holy Substitute can be found who will die for you? or is yours a religion without Christ?

Christ Jesus came into the world to save sinners. If "Sinner" is your title, there is a Savior

for you; a Savior whose precious Blood is sufficient for the chiefest of sinners. If you are simply religious you may be very respectable in the eyes of your fellowmen, but yet going straight in the way to hell, and unless your eyes are opened before you die you will wake up in eternal perdition. May God save you from a "Religion without Christ," that you may find your only refuge and hope in Him who came not to call the righteous, but sinners to repentance.

"Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.

"Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works?

"And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity."—Matt. 7:21-23.

PRIDE

And now abideth pride, fashion, extravagance, these three; but the greatest of these is pride—simply because it is the root of the whole matter. Destroy the root and the tree will die. It is hardly worth while to waste ammunition in shooting at fashion and extravagance as long as the root is alive. Most persons say that it does not matter how people dress, pride is in the heart. Very

true, but straws show which way the wind blows. Plain exterior may cover up a proud heart; but depend upon it, a fashionable exterior seldom, if ever, covers up a plain heart. Some rules work two ways, but some will not. A lady once asked a minister whether a person might not be fond of dress and ornaments without being proud? He replied, "When you see the fox's tail peeping out of the hole you may be sure the fox is within." Jewelry, and costly and fashionable clothing, may all be innocent things in their places, but when hung upon a human form they give most conclusive evidence of a proud heart.

But is it possible that a man can be found at this advanced age of refinement that dares to write or speak a word against pride and its consequences? The large majority of that class of men died and were handsomely buried some time ago. Now, the pulpits have nearly shut down on that style of preaching. The fact is, we have passed that age, and are living in better times. Our fathers and mothers were far behind the times. They were good enough in their way, but, dear me, they would not do now. They wore plain clothes, worshiped in plain churches, and sung old-fashioned hymns. They talked and acted like some old pilgrims that were looking for a better country; and when they left the world they stuck to it, to the very last, that they were going to a city where there is no night. And it is my deliberate opinion that the vast majority of them went just where they said they were going.

But they are nearly all out of the way now, and the people have a mind to try a different route. We can be Christians now and do as we like. Yes, indeed. We can have fine churches, cushioned seats, costly carpets, a fashionable preacher, and all our fiddling and singing done to order. Why, in some of our modern churches the majority of the choir are not even members of the church;—and they do sing so sweetly—perfectly delightful. The music rolls over the heads of the congregation like the sound of many waters. Not a word can be heard; but the sound is glorious. Sometimes one sings all alone for a little while, then two, and pretty soon the whole choir will chime in, until the whole house is filled with the most transporting sound. Now, if this is not singing with the spirit, and with the understanding also, then what is? That is the question. I know it is a little risky to speak out against pride at this day, because the church is full of it. It is of no use to deny it. And hundreds who occupy the pulpit, whose duty it is to point out these evils plainly, are like dumb dogs; they don't bark at it. They just let it go; and go it does, with a vengeance. And in proportion as pride gains in a church, spiritual power dies out. They will not, cannot, dwell together, for they are eternal opposites.

It is a sin and shame for men and women professing Christianity to spend money the way they do to gratify a proud heart, when ten out of every twelve of the human race are yet unsaved,

and eight of the twelve have not so much as heard the gospel of Christ. There are many evils in the land, and in the church, but I doubt if any one evil is doing more harm than pride. It has stolen into the church by degrees, and now rules with a rod of iron. Churches that were once noted for plainness, and whose law still stands against pride and fashion, are practically powerless on the subject. It seems that nearly all creation is kept busy in furnishing fashions enough to satisfy the cravings of the depraved heart. An old Scotch preacher is reported to have said in a sermon at Aberdeen, "Ye people of Aberdeen get your fashions from Glasgow and Glasgow from Edinburg, and Edinburg from the devil." Now I cannot say that we get our fashions from that route, but I am tolerably certain that they originate at the same headquarters.

The religion of Christ is pure, peaceable, gentle, easy to be entreated, and full of mercy. All Christians are baptized with one spirit, into one body. They mind not high things, but condescend to men of low estate. Their highest ambition is to honor God, with all they have and are. They are not puffed up, not conformed to this world, but transformed by the renewing of their minds. There is no such thing in heaven or on earth as a proud Christian; there never was, or never can be. Pride is the devil—it originated with him; and he is managing it most successfully in destroying souls. But who is to blame for this state of things in the church? First, and

mostly, the pulpit is to blame. Men who profess to be called of God to lead the people to heaven, have ceased to rebuke this soul-destroying, heaven-provoking spirit. But why? First for a living, then for popularity. Esau sold his birth-right for a dinner of greens. This was a costly morsel for him. But now, men sell out "cheap for cash or produce." Churches that were once powerful for good are now well nigh lost in forms and fashions. We may shut our eyes, and wink and whine, and cry old foggy, and grandfather, and Moses and Aaron, and all that, but the fact is before us—pride, fashion and extravagance are eating the life out of many of the heretofore best congregations in the land. The world is running crazy. The rich lead the way, because they can, while the poor strain every nerve to keep in sight: and the devil laughs to see them rush on. Pride "thrust Nebuchadnezzar out of men's society, Saul out of his kingdom, Adam out of Paradise, and Lucifer out of heaven." And it will shut many more out of heaven, who are now prominent in the church. Neither death nor the grave will change the mortal character of any one. The same spirit that controlled in life will cling to the soul in death, and enter with it into eternity. The angels of God would shrink from the society of many a fashionable Christian of this day. A few such souls in heaven would ruin everything. Among the first things they would propose would be a change of fashion. Those pure white robes that the saints wear would not suit their tastes at all.

In life, they care but little about Christ and spiritual things, and they would care no more for them in heaven than they do on earth. If there were two heavens, one where Jesus is all and in all, and the other with a Paris in it, I presume the road to the Paris heaven would be crowded with fashionable Christians. "Ma," said a little girl, "if I die and go to heaven should I wear my *moire antique* dress?" "No, my love, we can scarcely suppose that we shall wear the same attire of this world in the next." "Then tell me, ma, how the angels would know I belonged to the best society?" In the views of that little girl we have illustrated the spirit of many a would-be Christian of this day. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

—Bishop J. Weaver.

SPOTS

"These are spots in your love-feasts." Jude 12, R. V.

"Spots" vary much in size, but large or small, they mar character, and preclude full usefulness. How many useful lives are spoiled by "Only a spot?"

ABRAHAM'S spot was deception. It brought a plague on Pharaoh and his house, and lost him all his influence on Abimelech. Gen. 12:20. No

one can sin without affecting others. Is your whole life without deception?

MOSES' spot was a hasty temper. Num. 20: 10,12. Does your temper ever get away from you? Do those who know you best have the greatest confidence in your piety. Sam. 6:3, 9, 20.

MIRIAM'S spot made her a leper. "Evil speaking, and criticism of the private affairs of one of God's children." Num. 12. Is your tongue saved? If Jesus should say, "Let me look at your tongue," would it be clean? Is it "kept by the power of God?" The Lord hears everything you say. Such things grieve the indwelling Holy Spirit (Eph. 4:29; 5:6), and mark you as unholy.

ACHAN'S spot was covetousness. It cost the lives of thirty-six soldiers, beside his own, and the life of all his family. Josh. 7. "Covetousness is idolatry." John 2:15-17. Are there any such plaees in your life?

BALAAM had a spot, though he was a prophet of the Lord. A preacher needing money. It looked to him as though he might make a little "on the side," and be true to God at the same time. Being true, he was not paid, and lost his life among God's enemies. Your preacher may do the same if you do not support him. Will you be blameless? Let the preacher read Acts 6:3, 4; and all others read I Cor. 9:7-14.

DAVID had a great big spot, though he was a man after God's own heart. II Sam. 12:9. Are your secret thoughts as clean as you wish others

to think your life to be? Matt. 5:28. Do you harbor ill will against any one? I John 3:15.

THE ELDER BROTHER had a spot. Luke 15. Is there any jealousy lurking in your hearts? Do you "Stand up for your rights"? Are you "on your dignity"? Some are so "straight" that "they lean backward," and frown at the return of the prodigal. Are you free from that spot?

MARTHA had a spot. She was large-hearted, generous, loved Jesus, entertained Him, but secretly she wanted his praise for her good dinner. Was "careful and troubled about many things." Do you worry or complain? Your spot is the same as her spot. Read Phil. 4:6,7.

ANANIAS and SAPPHIRA each had a spot. They pretended to do more than they did. It cost them their lives. It will cost you yours, too, if you have it. Perhaps your spot differs from any of these. But if God sees ANY spot in you He will show it to you if you are honest, and by confessing it to Him, you can get it taken out in the Blood of Jesus. Eph. 5:25-27.

If we would be "with the Lord" when He comes, we must be where we can say with the poet: "Nothing between, Lord, nothing between:

Let me Thy glory see,
Draw my soul close to Thee
Then speak in love to me—
Nothing between."

—Sel.

"THE DEVIL'S HALF-WAY HOUSE"

The watchman who would be faithful to his Lord and the city of his God, has need to carefully note the signs of the times and emphasize his witness accordingly. Concerning the testimony needed now there can be little, if any, doubt. An evil is in the professed camp of the Lord, so gross, so brazen in its impudence, that the most short-sighted of spiritual men can hardly fail to notice it.

During the past few years it has developed at an abnormal rate, even for evil. It has worked like leaven, until now the whole lump ferments. Look which way you may, its presence makes itself manifest. There is little, if anything, to choose between Church, Chapel, or Mission Hall. Amusement for the people is the leading article advertised by each. If any of my readers doubt my statement, or think my utterance too sweeping, let them take a tour of inspection and study "The announcements for the week" or let them read the religious advertisements in their local papers. I have done this again and again, until the hideous fact has been proven up to the hilt, that "Amusement" is ousting "The preaching of the Gospel" as the great attraction. "Concerts," "Entertainments," "Fancy Fairs," "Dramatic Performances," are the words honored with biggest type and most startling colors. The Concert is fast becoming as much a recognized part of

church life as the Prayer Meeting, and is already, in most places, far better attended.

"Providing recreation for the people" will soon be looked upon as a necessary part of Christian work, and as binding upon the Church of God as though it were a divine command, unless some strong voices be raised which will make themselves heard.

It is only during the past few years that "Amusement" has become a recognized weapon of our warfare, and developed into a mission. There has been a steady "Down grade" in this respect. From "Speaking out," as the Puritans did, the church has gradually toned down her testimony; then winked at and excused the frivolities of the day. Then she has tolerated them in her borders, and now she has adopted them and provided a home for them under the plea of "Reaching the masses and getting the ear of the people." The devil has seldom done a more clever thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks. The human nature that lies in every heart has risen to the habit. Here, now, is an opportunity of gratifying the flesh and yet retaining a comfortable conscience. We can now please ourselves in order to do good to others. The rough old cross can be exchanged for a "Costume," and the exchange can be made with the benevolent purpose of elevating the people.

1. My first contention is, that providing

amusement for the people is nowhere spoken of in Holy Scripture as one of the functions of the Church.

2. But again. Providing amusement for the people is in direct antagonism to the teaching and life of Christ and all His apostles.

Lastly. The mission of amusement utterly fails to effect the desired end among the unsaved; but it works havoc among the young converts.

"Come out!" is the call for today. Sanctify yourselves. Put away the evil from among you. Cast down the world's altars and cut down her groves. Spurn her offered assistances. Decline her help, as your Master did the testimony of devils, for He suffered them not to speak, because they knew Him. Renounce all the policy of the age. Trample upon Satan's armor. Grasp the Book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse; and seek to arouse. Shun the clapping of a delighted audience, and listen for the sobs of a convicted one. Give up trying to "Please" men who have only the thickness of their ribs between their souls and hell; and warn, and plead, and intreat, as those who feel the waters of eternity creeping upon them.

O Spirit of the Lord, bless this witness!

The devil's "Grinning Dagon" has a stronger hold upon the Church now than when our heroic brother wrote his warning, and there is not only need to cry aloud and spare not, but to separate from unholy alliances. We therefore beseech a

holy and a jealous God to strengthen us as we too—SOUND THE ALARM!

—Archibald G. Brown.

SHOULD WE MAKE MIRTH?

In one of his great judgment prophecies, Ezekiel, the priestly prophet, received from the Lord the following message: "Son of man, prophesy and say, thus saith the Lord: Say, a sword, a sword is sharpened, and also furbished. It is sharpened to make a sore laughter: it is furbished that it may glitter; should we then make mirth?" (Ez. 21:9-10).

Evidently the captives at Chebar, so comfortably interned at Tel-Abib, were given to mirth when the judgment sword of Jehovah was glittering over Jerusalem for the final stroke. They entertained their false hopes and the false prophets were still grinding out their hopeless delusion of a coming peace.

It is so today. Dark and foreboding are the days. God speaks loudly in judgments. The sword is unsheathed, and yet the nations, whose claim is righteousness, are full of mirth, and true self-judgment and repentance, as far as they are concerned, is unknown. Read what Mr. Pickering, of Scotland, writes in this issue about Great Britain. Quarter-filled churches, over there, but thousands at a horse race, crowded theatres and moving picture shows, and the government unwilling to join in a day of humiliation and prayer!

It is not better in our land. The Lord's day is ignored. Recently in New York City theatrical performances were given on the Lord's day to provide money for "smokes" to the soldiers and recruits. Never before has there been such a craze for amusements as now. Surely it is as the Word saith, "Lovers of pleasure more than lovers of God." The God of this age, Satan, provides all the amusements he can think of with his master-mind to deaden those who belong to him and keep them dreaming on.

"Should we then make mirth?" Certainly not God's people. The proper place for us is "Bochim."

It is the place of weeping and self-judgment. (Judges 2:1-5). And how we ought to cry to God for His mercy, and at the same time bear a bold witness to present day conditions and above all to the gospel of His abundant grace. Being on our faces, in humiliation, warning and bearing witness, living in unbroken fellowship with Him, we shall be kept, and please Him. Whom we may see soon face to face.

A PICTURE OF MANY CITIES

The World has followed Cain "into the land of Nod"; into the land of city building, with its trade, its art, its adultery.

"Dominant Dayton," "Greater Dayton," Dayton with its one thousand factories and numerous banks and trust companies, but Dayton with its empty pews, war preachers, prayerless Christians.

and stench of adultery, has gone to live in the "land of Nod." Today the world is baptized in the spirit of industry and commerce, of pleasure and selfishness.

She is bent on building cities and establishing art and culture, and Cain is her leader. Who is your leader?

All the world is following Cain "away from the presence of Jehovah," leaving it yet un-Christian in the main, worshiping man and his achievements.

D. F. Warner, Dayton. Ohio.

THE PERILS OF OUR YOUNG PEOPLE

The cool of the day has come, and while the shadows are lengthening, we walk through the garden of flowers admiring the rainbow hues and inhaling the sweet perfumes. We finally stop near a great blooming bush, and the wide open roses form the most beautiful picture of all the garden. But we draw a little closer and we notice with surprise and alarm that while there are lovely open roses, the buds—the roses of tomorrow—are all blasted and withered, and hope for our flower garden dies in our hearts. So it is with our world—the garden of the Lord—today. There are yet a few flowers on His rose bush—old people who love and serve Him, but the buds—the young people—are largely given over to the world and to the flesh and to the devil.

Outward Adorning and the lack of Parental Discipline lay the foundation for blasted lives.

The child of today is no sooner born than its decorating begins, and its first years are spent with all the surroundings that make it fond of display, until pride of appearance is deeply rooted. Parental discipline is sadly lacking, and fathers and mothers let the "Little dears" have their own way, thinking that thereby they will be happy, but finding that with children as with older people, their own way is a way of sin and pain. Subjection to the parents' will and guidance, is as necessary to the happiness of children, as submission to God and the direction of the Holy Spirit is essential to the happiness of those of mature age. God's Book tells us that those who are disobedient to parents are worthy of death and there is no true obedience unless it is to obey at the first word. How many parents are helping their children to deserve death in God's sight!

The Family Altar is thrown down.

Few parents appear to have the disposition to pray with their children, and if they had, they cannot find the time, or their family worship is so contracted that every day it bears witness to the child's mind that this world and its possessions are of very much greater value than the things of eternity. The big Sunday daily and the special Sunday dinner take up the principal time and interest, even on the Lord's Day.

Many Young People's Societies have only a form of godliness.

How many attend these meetings to show off their fixings and their attainments, have a good social time and court the opposite sex! the little clippings that are read, the short verses recited, the sentence prayers, are the make up of a meeting so heavy that if it were not for the girl and boy fascination, it would fall by its own weight. Their great Conventions, with their unsound speakers, their yells, their feeding, and their sport, give the devil a splendid opportunity to carry on his work unmolested.

The Young Men's Christian Associations and Young Women's Christian Associations have given up the service of Christ, and have become worldly entertaining and developing institutions.

Reading rooms, sleeping rooms, eating rooms, smoking rooms, billiard rooms, athletic rooms, bathing rooms, etc., etc., ad lib., are much in evidence, until all their energies are absorbed in that which is fleshly, while Unitarian doctrine is often proclaimed in their printing and addresses, and the name is simply a badge worn for a covering, and should be in truth, Young Men's and Young Women's Christless Associations.

Two Y. M. C. A. workers recently solicited a contribution for their work among the soldiers, from a business man in Kansas City. He set before them a few facts as to the worldly tendencies of their organization, and later asked them the question, "What is the Gospel?" The reply was, "To do unto others as you would be done by." They listened a few moments to his testimony

against this false definition of the Gospel, when one of them said to his companion. "Come on, let's go; this is one h-ll of a fellow."

A recent visit to the big Kansas City Y. M. C. A. building Sunday afternoon disclosed the fact that the young men's meeting in the Assembly room had given place to a Lobby gathering. About a dozen men were found scattered around the Lobby, and two young ladies were to give musical selections, to be followed by a talk. One of them with dress abbreviated at top and bottom announced that she would sing two songs, giving their names. Her singing was of an operatic nature, and the burden of the last song seemed to be, "I love you," which she enforced with appeals from her features and form. The following conversation was then held with one of the Y. M. C. A. workers: "Is this a Young Men's Christian Association?" "Yes, sir." "Is there anything Christian about the performance I have just listened to?" "Well, we don't think it will hurt them." "But is there anything that would lead these young men to Christ?" "We think they are better off here than at a — show in a variety theatre." But the visitor added, as he left, "These men come here thinking that they are attending a Christian meeting, but they are deceived, and it is my opinion that they would receive less harm at a place where they know what to expect." Selah.

The Church has lost her Message and her Power.

And she too must be held together by that which is earthly, and which appeals to the carnal nature. The message of Sin, Judgment, Blood, and Heaven and Hell is at the bottom of the barrel, and Moral ethics, Civic righteousness, Salvation by works, Making our town a good place in which to live, with a round of social activities, fill up the measure of her existence.

The Ladies' Home Journal for June, 1916, published an analysis of eight hundred sermons. Of this number two set forth the hope of heavenly reunion; eight treated of the immortality of the soul; only fourteen were direct appeals and encouragements to people to come to Christ. One fourth of all were essays, calculated to make people feel religious, but making no appeal to the conscience and no demand upon the will. Two hundred and eleven ethical sermons pointed with alarm to the general wrongness of things rather than building men up to do right, and had to do with matters generally remote from the life of the individual. No pastor talked to his people about the great Missionary enterprises of the Church. The note of urgency was wanting in a great many of the sermons. Only in the best of them did the preacher seem anxious that the people should know something or believe something, do something or cease from doing something.

Before Dr. Arthur T. Pierson passed over, he publicly stated that if he had a family living in Brooklyn, he would not know where to go in

that city to find a church in which the Gospel was preached.

Father, what preacher comes to your house and gathers your family together to read the Bible and pray with them? Mother, where are the elders or the deacons who make an opportunity to talk with your children about their personal salvation and bow in prayer with them? The church, like the synagogues of Christ's time, is filled with godless people, who in truth are hypocrites and will yet hear the denouncing cry of the Son of God, "How shall ye escape the damnation of hell?"

Many Public Schools, Colleges, Universities, and even the Theological Seminaries, have disowned God, dethroned the Bible, and are largely taken up with the delusion of Evolution.

Our children are early caught in the educational tide of worldly wisdom, the teacher becomes a great one in their eyes and easily leads them into the errors of his own vain imagination. The advanced schools are worse, and some great principle takes the place of God, while crying up Evolution makes the Professor learned and gives him a high position, until perchance he comes to pray, when he must bow, as Spurgeon says, not to Our Father which is in heaven, but to his father up a tree. An "Inspired poet" is above the Bible, and a belief in the upward march of the race into those higher forms of civilized, or in truth devilized, living, and free love morals are

privately held or taught, as may best suit that one who is the destroyer of souls.

According to Dr. James H. Leuba, of Bryn Mawr College, only forty-one per cent of the leading American Scientists, Historians, Sociologists and Psychologists believe in a personal God.

Of the minority who do believe in a personal God and the Christian religion, many are so affected by Evolution and other philosophies that they do not hold to the cardinal doctrines of the Faith,—the Fall, Atonement, and Justification by Faith; they believe rather in an ethical Jesus. Teachers in religious colleges are no exception and it is generally assumed that orthodox theology has collapsed,—it was not suited to this enlightened age.

Mr. John Temple Graves, a prominent secular journalist, who at one time was the editor of the Atlanta Constitution, has stated:

“To the ‘Cosmopolitan,’ Harold Bolce, student, thinker and trained journalist, contributes an article, which gives the result of his diligent and deliberate two-year study of the spirit and trend of American Colleges.

“What Mr. Bolce has here set down is astounding to the general reader, and to the orthodox alarming in the highest degree. No statement so sensational has startled the civilization of the decade.

“In hundreds of classrooms there is a scholarly repudiation of all solemn authority, and it is being taught daily that ‘The Decalogue is no

more sacred than a syllabus;' that 'The home as an institution is doomed;' that 'There are no absolute evils;' that 'Immorality is simply an act in contravention of society's accepted standards;' that 'Democracy is a failure and the Declaration of Independence only spectacular rhetoric;' that 'The change from one religion to another is like getting a new hat;' that 'Moral precepts are passing shibboleths;' that 'Conceptions of right and wrong are as unstable as styles of dress;' that 'Wide stairways are open between social levels, but that to the climber children are encumbrances;' that 'The sole effect of prolificacy is to fill tiny graves,' and that 'There can be and are holier alliances outside the marriage bond than within it!'

"Every quoted sentiment is from the spoken or written word of some one of the leading and famous professors of the great colleges.

"And the colleges carrying such new and revolutionary creeds are not the minor schools, but those vaster seminaries such as Harvard, Yale, Princeton (shadow of Jonathan Edwards behold it!), University of Chicago, Columbia, Syracuse, California, George Washington, William and Mary, Northwestern, the Universities of New York, Iowa, Kansas, Michigan, Wisconsin, Cornell, Brown, Leland Stanford, Union, Nebraska and others.

"In each of these great institutions some professor, neither infallible nor inspired, but a free thinker rioting in the mere license of opinion, and

some, alas, hungering for the notoriety of the utterances, are laying down daily doctrines like these, not to strong and mature men capable of consideration and accustomed to disputation, but speaking from responsible stations to youthful and undeveloped minds which are accustomed to receive what comes from the scholar in the chair of authority as the unchallenged gospel of the time." Selah.

The Theological Seminaries have in many cases reached the high water mark of sweeping away all Bible truth, and lead their students to be worse than common, ordinary infidels, for they are now educated and titled unbelievers.

Dr. Hall, of Clark University, a recognized authority on education, in his book, "Jesus Christ in the Light of Psychology," takes an advance step in the attempts to create a new religion whose God is a man. He says: "Religion and all that it has and is, its God, Bible, churches, creeds are not from without but from within. All its commands are the exhortations from out of the depths of the soul of the race to the individual to better himself and his estate. All its interdictions are man's own self-restriction which he has imposed upon his impulses. The deities he worships are his own creation, not he theirs."

And, last, even the orthodox schools must keep their wheels a turning and by much fleshly energy make themselves big in the eyes of the world and an apostate church, while the chill of these days is marked in their services, and con-

viction and confession of sin—the sin of believers—are sadly lacking.

The whole world, Commercial, Political and Religious, has gone money mad.

Business is now after the “Get rich quick” order. The nest eggs of politics must grow fast, and even religious teachers and preachers have the seven great principles well learned—the five loaves and two fishes. This money poison has invaded the whole public system, and it is both contagious and infectious, and the race rattles its bones hurrying after the almighty dollars, only to wake up to the sad truth that all is vanity and vexation of spirit.

Dr. Crosby states: “If I were called upon to point out the most alarming sins of today—those which are most deceitful in their influence and most soul-destroying in their immediate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies; but the love of money on the part of the men and the love of display on the part of the women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make the man or woman the worshiper of self. While doing all this the poor victim is allowed by public opinion to thing himself or herself a Christian; while the

drunkard, the gambler, or prostitute is not deceived by such a thought for a moment."

Immorality and Lasciviousness have put their foul hands upon the throats of the people.

The Book tells us that the foundation of the sin of Sodom and Gomorrah was idleness and fulness of bread, and no one can walk in the path of these cities without having her immoral experiences.

When man sinned, God for his good ordained that he should eat bread by the sweat of his brow, but since that day man has applied all his powers to be free from work, and children and young people cry out against labor and feel oppressed if they have to toil, until fathers and mothers allow their families to drift with the workless tide. The Book states that man should eat **Bread**, but cooking has now become a science of stuffing, and a little more of this and that is added until the blood is heated to a passion. Boys and girls have come to be dissatisfied with plain food, and fond parents instead of punishing them for their complainings, sometimes quarrel with them, but finally give in to their demands.

What mother but that would be startled if she knew that by allowing her daughter to be idle, she was preparing her to be a harlot! What father would not raise his hands in horror if he could see that by giving his son fulness of the food that he desired he was leading him to be a whoremonger! But such is the teaching of the Book, and the plain history of the world. And

now boys and girls at school talk in a vulgar way and perform indecent practices. Secret sin abounds. The female attire has become the fascinating cord that binds young men to destructive their moral death. Hasty love making and absolute freedom in courtship are serious menaces to morals and to the home as an institution ordained of God. Patriotic marches, hymns and flag raisings seem to unbalance the female mind, and cause our girls to throw their persons into the arms of their hero soldiers with fond embraces and kisses, only to understand, when too late, the mighty passions of the flesh.

Soldiers are allured by the eyes, the smiles and the flattery of harlots and private courtezans, and begin a march to the barracks and the hospital, rather than to the front, many of them marked for life.

Bishop Williams, of the Episcopal diocese of Michigan, who has just returned from France, where he went as an appointee of President Wilson to investigate conditions surrounding American soldiers on the war front, declares: "The time has come to leap hurdles of prudery. The question of sexual health is the most important problem of the American army. In April one-fourth million men were in British hospitals with social diseases. Eighteen thousand colonials never reached the battle field. Eighty-five per cent of the twelve thousand civil population of the city of Neufchateau, France, were infected. We must

raise the red flag against a scourge that threatens to equal that of the Middle Ages."

"The Light," the organ of the World's Purity Federation, discloses in some detail the frightful havoc that vice is working in Europe, both with soldiers who are in the service, and with thousands of their wives and widows who are debauched by drink and lust at home, until great numbers of soldiers have returned on leave to their homes to find their wives gone, or depraved, diseased, or the mothers of illegitimate children.

Another paper states that, "In one hour nearly 1500 men and 2000 women went into four public houses—saloons—in London; into one public house at London Bridge there went in one hour on a Sunday 344 men, 235 women, and 300 soldiers and sailors. Into four public houses there went in one hour 879 women, 1205 men and 697 soldiers. Of 5000 troops given leave from one barracks, most of whom were abstainers, 659 came back drunk."

Press despatches from Chicago on October 26th, say: "The problem of protecting the wives of men in the military service of the United States from the influences of the cabarets, confronts federal authorities. Seventy per cent of the women arrested in raids, according to Judge Uhler of the morals court, are married and many are wives of soldiers who have gone to the front. Because of these conditions the government has been asked to assist in devising some way by which soldiers may be guaranteed that their

wives will be protected from these influences while away."

The Secretary of the Navy has stated publicly that during the last year, men of the American navy lost 141,378 days by sickness contracted by sin; that a noted physician said that these infectious diseases were more deadly than small-pox, cancer or tuberculosis, and that a Canadian authority stated that its ravages today are more terrible for British and Canadian soldiers than Vimly Ridge, the Somme and Lens. Selah.

The great war is revealing a moral degeneration that has been progressing for many decades, just as a high wind brings down the dead branches. For years there has been a loosening of moral standards. The divorce courts prove it. The street and even the church costumes hold it before our eyes. The bathing beaches, where women go about almost naked, the nudity that appears upon the stage, bill boards, advertising columns of the daily press and the moving picture screens all indicate it. The picture plays make unchastity and adultery familiar and fill the minds of young people with suggestions of vice that excite the passions and lead to sin. Vice has become an organized commerce, an energetic Trust, systematically capturing girls through deceit or force, and debauching them. The industrial condition of many girls is a constant temptation to resort to lewdness, while the love of dress and pleasure lead great numbers of others into those steps that take hold on hell.

The moral and spiritual darkness that now covers our young people is not that of ignorance or open infidelity of avowed enemies of God and religion. It is the blackness that follows pride of intellect, it is religious and is headed by the leaders of religious life. God's Word speaks of a "Strong Delusion," a delusion that appeals to the minds and hearts of men powerfully, one that seems to be well founded. Such is now upon us. It appears to have evidences that completely satisfy the minds of the most learned of men, and it captivates the heart because it exalts and dignifies man and his achievements. This is indeed the religion of Antichrist.

We stand then to view the present distress, and look toward the future calamities, with amazement and sorrow, as we see that the very foundations of our social and religious life are moved out of place, and we behold the Perils of our Young People, which will surely bring to pass wrecked lives and souls eternally lost. Almighty God, we humbly implore Thee to give us wisdom and courage and the help of Thy Spirit as we—

SOUND THE ALARM!

—The Gospel Message.

AN APPEAL TO PRESIDENT WILSON

We are thankful that the Great Commission Prayer League of Chicago has issued an appeal and a call, which has been sent to the President, to each cabinet member, to the Supreme Court

judges and other high officials, to all the State and Provincial governors of the United States and Canada and to every member of the Federal Church Council. We quote from this appeal.

“Would that God would lay it upon the hearts of rulers who fear His name, and upon the hearts of leaders who have not bowed the knee to Baal, to appoint a period of humiliation and of fasting and prayer; if so be that God would have mercy and would save the people and the nations from their present headlong plunge toward social and moral and political ruin—as evidenced in the mad rush after pleasure, the increasing desecration of the Lord’s Day, the shocking customs of fashion, the flaunting of sin in the columns of the press, the forsaking of the house of worship, the apostasy of the churches, the wide-spread disregard and even denial of the fundamental doctrines of the Bible, and the growing social, political and industrial turmoil.

Our fathers worshiped God in sincerity and humbleness of heart and mind, but we have broken His laws and trampled them ruthlessly under foot. We have sown to the wind—what wonder then that we are reaping the whirlwind of God’s righteous judgments? And worse things are in store except, like Nineveh of old, WE SPEEDILY REPENT.

“‘Righteousness exalteth a nation, but sin is a reproach to any people’ (Prov. 14:34). ‘The wicked shall be turned into hell, and ALL THE NATIONS THAT FORGET GOD’ (Psa. 9:17).

These are the words of Him who is 'the same yesterday, and today, and forever.'"

PART V

THE GREAT APOSTASY—ITS EFFECTS ON PREACHERS AND PREACHING

WRONG DIRECTIONS

NOAH—A PATTERN FOR PRESENT DAY
PREACHERS

PETER'S PHOTOGRAPH OF FALSE TEACH-
ERS

HOW TO PREACH—SO THAT NO ONE WILL
BE CONVERTED

HIS LITTLE THINKING MACHINE

A TRUE MAN OF GOD

BE NOT AFRAID BUT SPEAK

A PREACHER AND CHRIST'S SECOND COM-
ING

THE STRANGE CASE OF DOCTOR BROAD

THE GREAT APOSTASY—ITS EFFECT ON PREACHERS AND PREACHING

The closing division of this book, written to establish in the things that have stood the test of the ages, begins with the warning message on **Wrong Directions**.

Noah—a Pattern is beneficial for the layman as well as preacher and teacher. Christ spoke approvingly of him.

Peter's Photo of False Preachers gives us a picture of an undesirable class which now as always lead souls away from God. Their methods of deception are revealed by the Holy Spirit.

How to Preach so No One Will Be Converted is instructive if you do the opposite.

His Little Thinking Machine savors of the wrong and sarcasm that Elijah hurled at the evil prophets of Error.

A True Man of God is the opposite of **The Strange Case of Dr. Broad**, which article closes the meditation of this book. May none of us be such unfaithful ambassadors.

Be not afraid but speak comes from the Lord of Glory to all His witnesses.

A Preacher and Christ's Second Coming to us is the final solution to all earth's ills and the purging out of all the Leaven of False Religion, and the bringing in of the **Real**.

WRONG DIRECTIONS

"Blind Leaders of the Blind"

I was going west one time during the winter. The train had two engines ploughing along. There was a woman, with a little baby in her arms, who wanted to leave the train at a certain little station, where they stop the train if you come from a certain distance. The brakeman came in and called the name of the station when we were getting near. The woman said, "Don't forget me," and he replied, "Sure." There was a man there who said, "Lady, I will see that the brakeman doesn't forget you—don't you worry." A little while later he said, "Here's your station." She hopped out of the train—into the storm..... The train had gone on about three-quarters of an hour when the brakeman came in and said, "Where's that woman?" The traveling man said, "She got off." The brakeman said, "Then she's gone to her death; we only stopped the train yonder because there was something the matter with the engine." They called for volunteers and went back and looked for her. They searched for hours and finally found her out on the prairies, covered with a shroud of ice and snow woven about her by the pitiless storm, and with the little babe folded to her breast. She followed the man's directions, but they were wrong.

She followed the wrong directions and they led to her death and the death of her little one. How great the responsibility of the man, who sent

her into the night and the raging storm! Greater still is the responsibility of the men who stand up as preachers and teachers of Christianity and who give to lost men and women and to their children the wrong directions. Instead of sounding the alarm and warning to flee from the wrath to come, they preach that all is well. Instead of pointing out God's way of salvation by the blood, they obscure the cross, deny Christ's atoning work and send their hearers down the road which leads into eternal darkness and misery. How awful will be their remorse when they discover the work they have done by preaching the devil's lie, instead of God's eternal truth! Of such who give the wrong directions, who preach error and a delusion in the place of the Gospel, our Lord spoke in His severe denunciation of the scribes and the Pharisees. They are the blind guides and the hypocrites, who shut up the Kingdom of Heaven against men. (Matthew 23.)

—Our Hope.

NOAH A PATTERN FOR PRESENT DAY PREACHING

"And as it was in the days of Noe, so shall it be also in the days of the Son of man." Lu. 17:26.

1. Noah knew the Gospel, having a sincere sense of his own sin, and a lively appreciation of God's grace in Christ. Gen. 6:5, 8; 8:20, 21; Heb. 11:7, "By faith."

In order to experimentally preach the Gospel, we need to thus see that the imagination of our heart is evil from our youth, and that we are accepted only because God smells the sweet savor of our Sacrifice, whom He in His mercy has set forth for poor sinners. Like Philip Henry, we should resolve "To preach Christ crucified in a crucified style."

2. He walked and talked with God, and therefore saw the fearful apostasy of his day, and believed that universal judgment was just at hand. Gen. 6:9-13; Heb. 11:7, "Moved with fear."

They who preach today must have an understanding of the days in which we live, and see the trend of the present times and that "The end of all things is at hand." I Peter 4:7.

3. He was willing to take up an unpopular and seemingly foolish service for Christ. Heb. 11:7. "Prepared an ark."

This is the kind of service that is before us now; we must be willing to appear as fools for Christ's sake. We are in the days when religious worldlings have "Heaped to themselves teachers, having itching ears," and they "Will not endure sound doctrine." Noah must have seemed a very critical, yea even cynical sort of a preacher in his wholesale denunciation of the men of his day. He seemed to drive men from rather than draw them to himself and his ark.

4. He preached not himself, but Christ Jesus the Lord. II Pet. 2:5, "A preacher of righteousness."

He set forth not only the justice and righteous indignation of their Offended Maker, but also the imputed righteousness and perfect obedience of Christ the Mediator, of whom the Ark was a type. Noah spent his lifetime in thus making Christ known to the world. This man of God had come to see himself and every other man in such a light that there was only one thing left under the sun which he felt he could command freely, and that was the Ark; and in such days as these let us know nothing among men "Save Jesus Christ, and Him crucified."

5. His success was the salvation of his own soul and seven others. I Pet. 3:20.

It has seemed a hard thing to us all that there have been so few visible fruits of our labors. Of course we must remember our own unfaithfulness, and be suitably humbled for our barrenness, but would there be great results if faithful, but unpopular Noah were here in this day? I fear not. Evangelists and pastors confess that without modern methods and doubtful devices, their work would be broken up. Who supposes that Noah resorted to great choruses and grand banquets to get the people into the Ark?

We need to pray much in such days as these, that prayer of Moses, "Let Thy work appear unto Thy servants," and if our Heavenly Master send us to the wilderness to build a little despised tabernacle of badger skins, or to a generation of mockers to build an ark whose erection seems worse than useless, let us rejoice, knowing that

such a service is better than any tower of Babel of our own choosing, which in the end must fall under the curse of God.

Finally, let us never count the salvation of our own souls a small thing, and then if through our poor efforts a little handful of people shall also be really saved, we'll "Bless the Hand that guided; we'll bless the Heart that planned; when throned where glory dwelleth, in Immanuel's Land."

—Clinton Reed.

PETER'S PHOTOGRAPH OF FALSE TEACHERS

Whose Mouths Must be Stopped

II Peter 2.

1. Do work privily.—v. 1.
2. Bring in damnable heresies.—v. 1.
3. Even deny redemption by blood.—v. 1.
4. Way is pernicious—many follow.—v. 2. (Killing, destructive, hurtful).
5. Speak evil of truth.—v. 2.
6. Work thru feigned words.—v. 3.
7. Covetousness—to gain own ends.—v. 3.
8. Despise government—self-willed.—v. 10.
(Korah).
9. Despise and speak evil of dignities.—v. 10.
(Miriam).
10. Go in the way of Balaam for reward.—v. 15.
11. Destitute of Holy Ghost power.—v. 17.
12. Use big, swelling words.—v. 18.

13. Allure thru lusts of the flesh.—v. 18.
14. Affect liberality.—vv. 19-21.
15. Unsaved professors run after them.—v. 22.
16. Their judgment is before them.—vv. 4-6, 9.

HOW TO PREACH—

So That No One Will Be Converted

Gathered from Finney, Marvin and others.

Study to please and thus secure an audience and make a reputation.

Take popular, passing, and sensational themes to draw; spice them with jokes and avoid the essential doctrines of salvation.

Denounce sin in the abstract, and especially unpopular sense, but pass lightly over sins that prevail in your congregation.

If asked: "Is it wrong to dance, play cards and attend the theater?" answer very pleasantly; "O, that is a matter of private judgment; it is not for me to say you shall or shall not."

Preach on the loveliness of virtue and the glory of Heaven, but not on the sinfulness of sin and the terrors of hell.

Reprove the sins of the absent and distant, but make those present pleased with themselves, so that they will enjoy the sermon and not go away with their feelings hurt.

Let your motive be popularity and salary, rather than salvation.

Make the impression on worldly church mem-

bers that God is too good to send any one to hell, even if there is a hell.

Encourage men to live right, and tell them if they do they need not fear that they will die wrong.

Preach the universal Fatherhood of God and Brotherhood of man, so that no second birth is really needed.

Do not rebuke the worldliness of the Church and try to make it peculiar, but fall in with the Amusement Heresy and Cooking Stove Apostasy. Avoid seriousness, alarm and earnest efforts to pull sinners out of the fire, and the old-fashioned idea that the Church is a Rescue Mission.

Join some leading Secret Society; take their dreadful oaths, and become all things to all men, even in their wicked associations.

Preach much on Civic Righteousness, and try to make your city a good place to live in. Heaven is a long way off, anyhow, and we may as well take one world at a time.

Be careful about Contending for the Faith, but be full of the union, get-together spirit. Make your church a center where Jew, Romanist, Christian Scientist and all classes of Unitarians may gather and help lift up humanity.

To make religion attractive, and to make the Church progressive and up-to-date, split it up into worldly clubs and societies, to cultivate worldly sociability, fun and merchandizing. Instead of meeting for prayer, let them "Sit down to eat and drink and rise up to play."

These principles and practices have been widely used, and the results are sadly apparent.

HIS LITTLE THINKING MACHINE

A certain Higher Critic ("lower" would be better) of Cleveland, Ohio, President of the Federation of Churches in that city, remarked: "Many devout scholars have traveled away from the old conception of the Christian religion. In this I am joining my little thinking machine with the brains of great thinkers of all denominations." He named some, and said he was satisfied in that intellectual company. But what are those he named to the true? They are the aristocracy of heaven. They are headed by Paul and the procession of that class still moves on till it shall meet its great Savior and King. Let us keep in the better crowd. Those little thinking machine fellows will not call fire down from heaven, however they may yell and leap.—Selected.

A TRUE MAN OF GOD

In one of Dr. Parker's closing messages at the close of a beneficent career in City Temple, London, he remarked to his flock: "We have been meeting God here, reading His Word, besieging as an army the altar of crimson hue, and yet some day a man may arise in this same pulpit and deny the Lord that bought him, preach a Gospel without a Savior, a salvation without a cross,—then write Ichabod (the glory has departed) upon the

portals of this place, let it be forgotten as a thing of shame, a memorial of unpardonable treason against the throne of God."

It is sad to record that in eight years that prince of destructive critics, Dr. Campbell, preached in the City Temple pulpit, London. Write Ichabod upon that place.—Selected.

"BE NOT AFRAID, BUT SPEAK"

"Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city."—Acts 18:9, 10.

It is clear from this, that even he who was not a whit behind the chief of the apostles sometimes needed special comfort. It is possible that even the bravest of the brave may be afraid. Sinking of heart assailed even Samson while as yet the thousand slain lay in heaps around him. Moses was cast down in the desert, and David on the throne. Even iron will melt, much more a heart of flesh. Remember the faintness of Elijah when he said, "Let me die, I am no better than my fathers," and recollect that this was a lion-like man, one of those ministers of God who are as a flame of fire. The second Elias, he who rebuked Herod to his face, was sadly staggered while he lay in prison: John the Baptist sent to Jesus to enquire, "Art thou He that should come?" No doubt those heroes who have fought the battle

of the truth, and have driven back its adversaries, have been men of like passions with us, and some of them of more than ordinary sensitiveness of feeling. Luther said, "Because I seem to be always strong and merry, men think that I walk on a bed of roses; but God knows how it is with me." Perhaps no man ever experienced such mighty joys and such tremendous despairs as did that mighty man, who shook the papacy to its foundation. Even Paul was not without his tendency to fear. He writes in one of his epistles: "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears."

Do not think, therefore, my dear brother or sister, if in working for Christ you get thoroughly cast down and sick of yourself, that you are undergoing an experience unknown to the sons of God. It is by no means so. Trembling takes hold on all in turns; faintness is common enough on all hands. Fear, like the mist of the valley, steals over the very garden of the Lord, and there is not a flower in all the borders which is not at times bowed down with the weight of the chilly damp.

—C. H. Spurgeon.

A PREACHER AND CHRIST'S SECOND COMING

Illustration.—A minister, who did not believe in the coming of Christ, attended a prayer meeting, in which the pastor said: "The hope of the

believer is not merely to go to heaven when he does, but to be among the translated saints (parousia) and to reign with Christ over His millennial kingdom on earth." (Apocalypse.) He told of the death of a member of his flock whose prayer when she read her Bible was written on its first leaf: "Lord Jesus, let us study this Book together." The visiting clergyman went home and wrote that prayer on the fly-leaf of his own Bible, and reflected how seldom he had prayed the Holy Spirit to guide his understanding. As he slept, there stood beside him a Being in a raiment so white that the room was illumined. The man trembled. A gentle voice said, "Fear not, I am come to answer your prayer, and help you to understand the Book." As the shining one turned the leaves, the dreamer saw that they were covered with great black and green stains, with only here and there a verse not blotted. "What mean these?" his visitor asked. The clergyman answered, "I have used this book for years, but have never observed its present strange condition. If you can explain it I shall be much relieved." The sorrowful reply was: "The dark stains cover the parts including the prophecies that you have failed to teach. The green cover the yet unfilled prophecies which you have preached about erroneously with false interpretation. The unstained parts relate to salvation through Christ Jesus and contain all the Scripture you have taught correctly and to the glory of God." The man wept bitterly. The shining one continued:

"Fear not, but rather rejoice that your past errors have been revealed." Pointing to the dark places, he asked, "Why have you rejected them?" "At the seminary where I graduated the Bible was not a text-book, and our professors of theology taught that the prophecies were not essential to the preaching of the Gospel." "Ah! that is why there are so many blind leaders of the blind. What have you to say about the green stains?" "I have believed that unfulfilled prophecy was figurative of the triumph of the Gospel and the ultimate glory of the church on earth." "But the church has linked arms with the world; its glory can only result in shame. Man's plan to convert the world has been, and will ever be, a miserable failure. Only God's plan can be a sure and glorious success. Christ died a sacrifice. Believers inherit in Him eternal life, and shall not come into judgment. His church shall consist of an elect number, and when the last member is added, He will call her to meet Him in the air. Then will be celebrated the marriage of the Lamb. Christ will take possession of the throne of His father David, and establish His millennial reign. There will be two resurrections: one before the millennium, and the second after its close. There will be three judgments: the first, of the saints at the judgment seat of Christ for rewards, II Cor. 5:10; the second, of the living nations, Matt. 25: 31-46; the third, at the great white throne after the millennium. Rev. 20:11-15." All this and much more the shining one said, especially exhort-

ing his learner to diminish not a word of the teaching of the blessed Book. Then he departed. The pastor, looking at his Bible, saw the blotches all gone, and he, shouting for joy, sang,

"I am so glad that our Father in heaven,
Tells of His love in the book He has given.

Wonderful things in the Bible I see,

This is the dearest that Jesus loves me,"

and awoke. Years have gone. The pastor has a church where fairs, festivals, suppers and concerts are things of the past; where there have been gracious outpourings of the Holy Spirit; where the missionary zeal has led to astonishing results; where pastor and people, searching the Scriptures together, "live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of our great God, and Savior Jesus Christ." Tit. 2:14.—Selected.

THE STRANGE CASE OF DOCTOR BROAD

He was a preacher with the title of D. D., L. L. D., and was about forty years of age when we first saw him. He wore the regulation clergyman coat with its single row of buttons and long skirt, and carried an ebony cane in his right hand.

Of Fine Appearance

Black haired, black eyed, with black Burnside whiskers, and fine erect figure, he was a man who impressed men by his very presence. When, in addition, we mention that he had a very superior intellect, and whatever he said on platform or in

pulpit was thoughtful and well worth remembering, it can easily be seen how and why he took a prominent position in the assemblies and conventions of his church. The chairmanship of committees seemed to be given to him as a matter of course, and when he arose to speak in the annual gathering of the preachers, it was noticed that not only the delegates listened, but the president or chairman always fixed his eyes upon the speaker, and heard him silently and thoughtfully to the last word.

A Popular Preacher

As a preacher, he was always entertaining; as a pastor, his congregation as a rule were devoted to him,—we came near saying worshiped him. His leading members were simply wrapped up in him. He baptized all their babies and married all their sons and daughters. He was continually “Dined” by his friends, graced all their state occasions, and never seemed more bland and delightful than at such times.

He was repeatedly seen in attendance upon the county fairs. He seemed deeply interested in the products of the farm and factory, and all the works of human ingenuity and invention, and once he was seen watching a horse race near the grand stand.

Esteemed by the Lodge

Doctor Broad was a great lodge and fraternity man. He had gone as far in Masonry as possible, and stood very high in the estimation of

that body of men. He seemed to take a genuine pleasure in these associations, and when he was in regalia and figured prominently in one of the uniformed brass band processions, while he always conducted himself with great dignity, yet it was evident that he was delighted with the whole affair, and seemed to be in his element. The portrait of himself which he most prized, and which was hung up over the mantel in the parlor of the parsonage, represented him all covered and glittering with the showy regalia of some high office in the Masonic fraternity.

He never opposed any of the fairs and festivals which his leading lady members saw fit to have in his church. He attended them all, and beamed pleasantly and graciously on everybody present.

No Real Revivals

It was commented on freely that Doctor Broad never had what is called a real revival in his different charges: and yet he always brought up every collection in full, and had such additions each year that the church kept up its financial and numerical strength. Moreover, the leading society people of the town came to hear him, while prominent professional men, lawyers and doctors, and the gifted and brainy tribe of the community thickly sprinkled his congregation. For another preacher to arise in Doctor Broad's place on a Sabbath was a signal for a number in the audience to withdraw.

His Last Months

And so the Doctor went on his way until he was a gray-haired man of sixty. The Burnsides were white, but the expressive black eyes still glowed, and he smoked his cigar with the same old-time composure.

If possible, Doctor Broad was more popular than ever with the people, and had greater influence in the Bishop's Cabinet, and on the floor of the Conference.

He was received without a question by his different flocks as a whole, who were always glad to have him returned; but he was also a puzzle and a problem to certain individuals, and did not take very well with the deeply spiritual part of the membership.

This last fact never seemed to affect him, however, and never caused him to cut them or be unkind in any way. Indeed he was peculiarly courteous and gracious to these non-admirers.

A Dying Bed

While in his sixty-first year, the Doctor was stretched upon his dying-bed. Always kind and courteous in life, he was considerate and thoughtful of others in the sick room. He said nothing about his spiritual condition, but said "Amen" very heartily to the prayers offered at his bedside by different ministers for his recovery and for the blessing of God upon himself and his family.

On the twentieth day of his sickness he died. He had full possession of his faculties to the last,

and spoke quietly and cheerfully to those sitting or standing near him up to a few minutes before he passed away, when suddenly something like a shock seemed to take place, and his great black eyes became fixed on something before and somewhat above him, as though in wonder, and even horror. Mixed with the astonishment and fear was an expression seen upon faces when an unexpected turn of events, or an undreamed of catastrophe had broken upon them. No one versed in spiritual things could look upon the convulsive face and startled, dilated eyes of Doctor Broad without seeing that a strange new light had broken upon the man; that discoveries were taking place or disclosures being made; that in a word he was going through some tremendous and fearful experience, and yet had passed the line where the tongue is allowed to declare the mysteries of the other world. And so, without another word, but with that amazed, shocked look in his eyes, to which the dropping chin added in startled appearance, the spirit of Doctor Broad left his body and went, as shall be the case with us all, into eternity.

Earth to Earth, and Dust to Dust

The church had very little to do with the funeral of the Doctor, for the various fraternities to which he belonged pushed in and took entire charge of the final melancholy arrangements. There were two brass bands in the long procession, while white aprons, flashing regalias, rib-

boned wands and waving banners abounded. Fulsome speeches and addresses were made over the flower-covered coffin in the large city hall; the bands wailed their dirges along the streets; and after considerable ceremony at the grave, the earth was thrown in, the head-board set up, the floral wreaths and crosses laid on the mound and the great crowd dispersed and left the body of Doctor Broad under the sod to await the resurrection morning.

Five Neighbors Speak

A group of five men lingered a few moments at the gate of the cemetery before taking their departure for their homes.

One said, "If they know in the other world what is going on in this, then Doctor Broad is a happy man; for if he knows that his funeral procession was a half-mile long, had two brass bands, and four fraternities in line, then he is glad, I don't care where he is."

The second man said: "I never heard Doctor Broad say any unkind thing about anybody in all the many years I have known him."

The third individual added: "While Doctor Broad smoked cigars and drank an occasional glass of wine, I would far rather have his kind spirit and risk his chance in the other world, than to be like some people who criticised and abused him all his life. I think it is less harm to smoke a cigar up than to burn up the reputation and usefulness and happiness of a man or woman by a

caustic, bitter tongue, which is itself set on fire of hell."

The fourth person remarked solemnly: "I believe that in the moment of death Doctor Broad saw he had made a horrible and irreparable mistake;—that he had missed the real salvation that is in Christ; in a word, that he had lost his soul."

The fifth man said: "If the false prophets and shepherds whom the Bible speaks of are lost, then Doctor Broad is lost. If the people who cry for mercy at the Judgment Day, saying, 'Lord, Lord, have we not prophesied in Thy name? and in Thy name done many wonderful works?' and yet will hear Christ declaring, 'I never knew you,' and shall straightway fall into an endless perdition, even so I believe that Doctor Broad on that day will stagger backward from the face and words of the Son of God, and fall headlong into a bottomless hell."

Eternity, Eternity!

The men parted; the gate was closed; the sound of the last wheel died away in the distance; and the cemetery with its fragrant breath of cape jessamine and magnolia blossoms, with its sighing willows and vacant seats and walks, was left silent and solitary once more, with the latest addition to its white-faced sleepers in the pulseless, rigid form of Doctor Broad.

NUGGETS

Man may neither make nor devise a religion that is acceptable to God; but is bound to observe and keep the religion received from God, without chopping or changing thereof.—John Knox.

Little Compromises open the door to big ones, once let the will of man tamper with the Word of God, then blunted consciences will be increasingly unable to detect the line between the true and the false.—Fox.

I am not bound to win, but I bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong.—Abraham Lincoln.

The preaching that we need is the kind that enables the messenger to step from his pulpit into his coffin, face God, and give account.

The preacher that dishonors the Bible, and lives on it, will be charged with a worse crime than that which blackened Barabbas and damned Judas.

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